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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, OCTOBER 23, 1847.

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## PRAY'S HISTORY OF SUNDAY SCHOOLS.

This is a valuable book, both for the clear view it gives of the rise and progress of Sunday Schools, and the practical hints it affords to teachers. Mr. Pray has given evidence of elaborate research. He has brought together and succinctly presented in 262 pages, the scattered facts of a history hitherto fragmentary. He could easily have constructed a large volume from the mass of materials he had accumulated, and which from its diffuseness would have shared the fate of many unread huge tomes. But he wisely (and we thank him for the sacrifice of convenience) adopted the more laborious plan of writing a small one. By the processes of excision and condensation, he has separated all important particulars from the verbiage in which they were enveloped, and imparted an agreeable ease to the narrative.

From the earliest ages, the religious education of the young has engaged the attention and efforts of the wise and the good. The importance *of this* subject was fully appreciated by our Puritan ancestors, and while Christian parents were generally faithful to their offspring in fireside culture, it was made particularly the duty of clergymen at stated periods, to impart special religious instruction to the lambs of their flocks. Under this feeling, the plan of "Catechising" children obtained in New England. It was in time incorporated with the common school system of education, and was continued almost universally in Massachusetts during the first fifteen years of the present century. "It is well known," says the author of "A Vindication of Divers important Gospel Doctrines," published in 1752, "that catechising has been of long and *singular* use among us. Had neglect of catechising the children, he adds, "been proved upon any minister in these churches, though under any pretenses whatsoever, before our venerable fathers in the ministry of the last age, or their predecessors, in New England, when convened in council, they would have thought it necessary immediately to dismiss such minister from his pastoral office."* The system of catechising, and though ultimately brought into disrepute by the dogmatic spirit with which the "Assembly's Shorter Catechism," was forced upon those who could not accept all its doctrines, doubtless did much to create a strong religious faith in the *generations* brought up under its rule.

The earliest Sunday Schools in this country, were instituted exclusively for the secular education of a class of children growing up in ignorance. In the school at Philadelphia, founded in 1791, under the auspices of the late Bishop White, Dr. Benjamin Rush, Matthew Carey and other eminent philanthropists, reading and writing were taught. The same was done in other schools of early date. To Beverly, Mr. Pray ascribes the honor of founding the first Sunday School in this country "*solely* for moral and religious instruction." This was begun by two ladies, Miss Joanna Prince, (now the lady of Ebenezer Everett, Esq., of Brunswick, Me.) and Miss Hannah Hill, long a successful teacher of youth, who died March 16, 1838. These ladies had witnessed with pain the desecration of the Sabbath by a large number of children of irresponsible and unworthy parents who spent the day prowling around the wharves or strolling in the fields; and countenanced by their pastor Rev. Dr. Abiel Abbot, resolved to attempt their moral and religious improvement. They accordingly visited the parents of many of these children, and after laborious effort, and encountering many vexations and discouragements, succeeded in drawing together a considerable body of juvenile "outcasts." From an humble beginning, their school increased until unintentionally, to themselves, it attracted public attention, and won a large share of public sympathy. The old system of "catechising" having become obsolete, not a few solicitous parents saw in the Sunday School a desirable substitute, and manifested anxiety to avail of its advantages for their children. But true to their original design of ministering only to those who had none to care for them, these ladies rejected all applications for admission from the better classes.

An increasing interest in this mode of religious education soon led to the organization of a Union Sunday School, embracing the children belonging to the different societies in the south parish. This was continued some time, when with a view to greater usefulness, the arrangement was given up, and schools were established within the bosom of each church. When however all this was done, the institutions, in all the large towns where established, were regarded simply as moral eleemosynaries—charities for the poor. Now, it is held to be the peculiar province of the Church to foster them as vital elements of its own prosperity. The factitious distinctions of "rich and poor" are not recognized in them, and they are imparting their blessings to more than two millions of the rising generation in our own country. But we find ourself straying from the purpose for which we took up our pen, viz: to recommend Mr. Pray's History as a work of great merit. E. M. S.

Sept. 20.

* The author here referred to, is Rev. Samuel Niles, "Pastor of a church in Braintree." Having spoken of several instances of the practice of catechising, he adds: "Another instance of constant and indefatigable care and pains in catechising, was my deservedly much honored father-in-law, the Rev. Mr. Thatcher, of Milton; whose example in this and all other acts of piety and faithfulness, towards not only his own people, but the Indian tribe, both young and old, at Punkapaug, and Packenee, as they were then called, now Stoughton,—I say, his example, with that of the other venerable fathers and memorable brethren above mentioned, and the rest of Christ's ministers among us in general is certainly worth the notice and imitation of all that sustain the ministerial character. The pamphlet from which the foregoing is extracted, was written by Mr. Niles in the 78th year of his age. He gives the evidence of an eye witness to the method of religious instruction in Massachusetts about as far back as 1690.

For the Register.

## LETTERS FROM THE WESTWARD.

MANITOU ISLAND, June 29.

I have been wandering through the rough woods, and pacing the pebbly beach, in hope to find something worth bringing away with me. If I were a botanist I should no doubt rejoice in rare plants; and with better luck or sharper eyes I might have picked up some of the agates and cornelians that lie mingled with the stones that strew the shore. But having had enough of sunshine, surf and sand, I take advantage of our rest to write again—uncertain but that I may put the letter into your hands myself. This is a sufficiently dreary place—a broad beach of deep sand mixed with pebbles, backed by desolate-looking woods of dark fir, birch and hemlock. A long pier is built out to accommodate the great piles of wood; and at the end of it is a little tent, together with a few huts for fishermen, and an ice-house where they bestow their fish. Looking into it, we beheld a fine assortment of lake trout and white fish, most promising for our dinner. The waters of the lake roll up, deep and green and beautifully clear. You can see the pebbles and "the ribbed sea-sand" with perfect distinctness at the depth of ten or twelve feet, and doubtless a great deal more. A little sail-boat seems buoyed up almost magically, as it floats on the delicate transparent green. Perhaps you do not know that Lake Michigan is one of the most beautiful bodies of water in the world, reminding travellers, by its soft blue surface and gentle ripple in the summer atmosphere, more than any other lake, of the Mediterranean. The water in summer, supplied by deep springs, is colder than the ocean; and the lake breeze tempers the heat very much like our east winds. Thus the spring is kept back, as with us—the autumn charmingly delayed.

In the region of Milwaukee there is high ground and plenty of fine timber; and the whole country near is one of the best wheat regions, not so rich as Illinois, but more certain. Owing to the shelter of the woods or the deeper snow, the wheat is not so liable to be winter-killed; and it does not suffer with the fly, as in the country father south.

And the whole eastern part of Wisconsin, I am told, abounds in fine scenery, of lake, hill and wood. The city itself is very pleasantly situated, spreading broadly over several spaces of hill and flat. The bluff slopes from the lake, hiding it from most of the town. Along the river are meadows not yet filled, as they are to be, by the levelling process; and these cause some fever. But the larger part is extremely healthy; and the inhabitants seem to agree in saying that the climate is very similar to that of New England, rather improved. There are two or three very fine streets. The style of building is square and substantial; and the cream-colored brick, hard as stone, abounding in this neighborhood, is one of the best materials in the world, remarkably pleasant and luxurious to the eye. There is a miscellaneous array of wooden houses, however, very widely scattered, which gives an unfinished appearance to the place; and the soil is certainly very hostile to shoe-leather. This last circumstance is the more noticeable, on account of the delightful walks in the vicinity, especially on the bluff that overlooks the lake, or along the beach at its foot. Milwaukee, at the age of eleven years, with its twelve thousand inhabitants and flourishing trade, bids fair to be the Boston of the Lakes, as well as the great city of Wisconsin. I believe its population is more decidedly New England, than that of any other western town.

Here again I have felt myself at home. The array of Boston books, and conversation with Boston people, were all very pleasant to me; and it charmed me especially to see the seeds of a higher and fairer culture, so abundant in older cities, finding their way into this unformed and growing West. However I could not feel myself to be in the West at all. Having come homeward by a fortnight's travel from St. Louis, and with the sumptuous steamers, and so many signs of cultivation, and among New England people too, in a place which more than any since I left home reminds me of our more flourishing eastern towns, I could not feel very far away from you.

LAKE HURON, June 30.

After dozing awhile yesterday afternoon, in the hot and close air of our little state-room, I was roused by the bell and the stopping of the boat. Here I saw the array of houses and fish-tents, and the hill and white fort, and knew we were at Mackinaw. Our stay here was too short to let us make the circuit of the Island, or even visit the arched rock; and no Indians were there, or would be until September. So we missed the curiosities of the place, only surveying the fort a little, and observing how the cherry and apple-trees were just in blossom, six weeks behind even Boston. The southerners, some of them, do not know how to take this northern atmosphere. A party came on from New Orleans, a year or two ago, clad in nothing but their linen raiment—cowering as you may suppose, like chickens in winter, on the sunny side, and railing profanely at the climate in good set terms. Among other things, they hunted for the North Star, and laughed to scorn, in their profane dialect, all efforts to convince them that *that* was it, so far up in the sky. They were not going to be hoaxed so, and no doubt continue firmly convinced that the star just then had set or disappeared. It is indeed perceptibly higher than with us—and quite as apparently lower at St. Louis.

We have passed our most northerly point, and are rapidly approaching the St. Clair river. And as we are beyond the Sault St. Marie and the region of Lake Superior, towards which I have looked wistfully, I must remain content with the account I received form Prof. Locke. He has been a good deal among the Indians in this region; and told me of the cold deep transparent water, the *polar* scenery and vegetation, the "pictured rocks," forever crumbling into the unfathomable water below, and the sharp, sudden storms of Lake Superior. A shipwreck on these rocks is as sure destruction as to go over Niagara; but there are deep caves, hollowed out by the waves, where the Indians draw their boats aground, and wait in shelter from the squalls. He was out in a small boat, and saw one of these storms coming over Grand Island. There was no avoiding it, as it swept like a water-spout; and they were very thoroughly drenched. And while they were laughing a dismal laugh, and trying to make the best of their forlorn condition, they saw an Indian ("the rascal") emerge dry and comfortable, from under a shelf of rock, where he and his load of shad had been in complete shelter.

These Indians are not so rude in intellect as we are apt to suppose. Prof. L. met a couple of them on the lake, in a boat, fishing. They were ragged and dirty, and altogether looked as poor and wretched as the worst. Among other things, he hung up his barometer on a tree; and this quickly roused their curiosity. As they seemed desirous to understand it, he endeavored, by various puffings and gesticulations, to impress upon them that it was meant to show a change of wind. They would not betray any emotion or surprise, but were very much interested, and conversed about it eagerly, in their own dialect. One of them seemed to understand a little better, and undertook to explain, repeating emphatically several times the Indian word for winds; and at last in his earnestness, began to speak in English, still in the same grave and imperturbable way. From one thing they were led to another, the Indian showing remarkable intelligence and information; till at last it turned out that he had been regularly educated in a College in one of the western states, had become a very respectable scientific scholar, and was now a missionary in that region; wearing the rough dress and living in the wild way of the others, so as to retain his influence among them.

The half-breeds, (French and Indian) make the best attendants in the world. Patient, good-humored, merry and unquestioning, they will stay by a boat six days or six weeks, while the owner is away hunting or exploring, and be always ready and trusty when he returns. One of them was serving on a boat, where a certain colonel was going out to his military station. In the irritation of drink or card-playing, the colonel turned abruptly to the boy, the harmless butt of his wrath, with "who are you—what's your name," &c., accompanied by insolent looks and various needless expletives. The boy looked at him a moment with Indian mortification and disdain, and then fled to the hold, whence neither threats nor persuasion could bring him forth while the colonel was on board. Then everything went wrong. Beds were tumbled and dirty, because he was not there to arrange them. Lamps were foul and would not burn, because he had not cleaned them. Deck and cabin, cooking and washing, fell into dire disorder, because the hardy Indian boy would not appear; and the officer, as may be supposed, suffered worse than all the rest. When he was landed, the boy came forth, and all went like clockwork again; and he made no allusion to the insult. But being once asked how he would like to go and live with the colonel, he put on that same look again—as if to say it would be a very hazardous experiment, for one or both.

Around our table last evening, (the lights being far more congenial to talking than reading,) there gathered representatives from Iowa, Wisconsin, Illinois, Minesota, Michigan, Ohio, New York, Vermont and Massachusetts—which gave rise to a very interesting chapter of geography. The gentleman from near St. Anthony's Falls, (where a great open plain stretches away to the west, across which a horse can trot with a wagon behind him for five hundred miles without obstructions till he teaches a few trading settlements, and where the thermometer in winter shows 40° below zero,) maintained that that was by no means west, but rather about the centre of things—Milwaukee being in his eyes decidedly an Eastern city. His whole account, and that of others, of their respective regions, was very interesting. And so, partly by observation, partly by one another's account, we gather what may be called some degree of personal acquaintance with this great Northwest. Thanks to the sumptuous and comfortable steamboats, which bring us thus together.

LAKE ERIE, July 1.

"There is no rest for the wicked,"—so I hear one of the waiting-boys remark, as having just cleared away the dinner-table after the fourth set of eaters, he sets rather despondingly about laying the cloth for supper. We took in a great number of passengers at Detroit, as well as again at Cleveland this morning; so that last night the floor and tables were strown with sleepers, not to speak of some who had no rest till after breakfast. Lake Huron we duly passed, with its deep, almost black water, and came by three o'clock yesterday into the St. Clair river. Near the mouth, it spreads and winds in flats, very puzzling to navigation, as the shifting channel is only indicated by posts. It is quite impossible to pass it by night, or in a fog. Steering carefully but for the most part swiftly by the posts, we came into the little lake. Small as it looks on the map, one shore is out of sight as we pass. At sunset we had crossed it, and at eight we came to Detroit, where we stopped an hour. This is a good looking town, with wide straight streets, and good public buildings—nothing very extraordinary at an evening view. It is no longer the capital of Michigan—the seat of government having been removed to Ingham County, positively in the trackless woods, with only one house, a log-house, within four miles. Such is the passion of people for finding a "central place," by map and compasses. Though, if the "Wolvereens" take into account their great mineral domain on Lake Superior, they might as well have their seat of government at Mackinaw, as being equally *distant* from nearly every part of the State.

At six this morning, we were making fast to the wharf at Cleveland. The high land here looks back upon the level fertile country, and down upon the lake. The principal charm, in moving over these waters, is to watch the different hues according to the varying depth. This is the shallowest of the great lakes; and near the shore we trace the change, from brown and purple, through various shades, till we have the pale green of the body of the water, very different from the deep transparent color of the more northerly lakes. At Cleveland we were delayed four hours, and shall not be in Buffalo till midnight. Since then, we have come on steadily, and are rapidly approaching Erie, where the circle of my western tour will be completed,—making more than three thousand miles in steamboats, and upwards of a thousand by railroad, before my course homeward is finished. J. H. A.

For the Register.

## "MY SOUL IS EXCEEDING SORROWFUL UNTO DEATH."

Mark 14th, 34.

In the dread stillness of the garden shade,
A plaintive voice revealed the inner deep
Of that devoted soul which grief had made
Exceeding sorrowful. "His own" could sleep
And thus forget the while their pains and woes;—
For Him, the weary, there was no repose.

Alone! the stars, perpetual watchers, shone
On His devoted head in anguish bowed;
His eye no outward object dwelt upon;
Within were troubled thoughts, a thronging crowd.
The cross arose, the soldier's taunt and spear,
The base desertion of the friends so dear.

He saw the weeping Mary at his feet,
The darkness like a gloomy pall that hung
O'er the sad scene, the sacrifice complete!
"My task is finished!" faintly this was wrung
From pallid lips, and then the silent tomb
Uprose with all its garniture of gloom.

And this thy portion, Son of God! For thee
Earth's deepest cup of bitterness was filled.
Thou wouldst have saved thy people from the sea
Uprising to engulf them—wouldst have stilled
The heaving waters, but they turned aside
And jeered thee in their false and hollow pride.

How quickly that exceeding sorrow fled
Before the living faith within His breast!
The fo'rshadowed light once more its radiance shed,
Once more the floods of grief were laid to rest.
Eye, brow and voice united to exclaim,
"Thy will be done in heaven, on earth the same."

H. J. W.

For the Register.

## DEFECTIVE TRANSLATIONS.

MR. EDITOR,—Permit me to present a few instances of defective, not absolutely erroneous translation. In the book of Daniel, chap. xii. 10, the true sense is given by the translators in the words, "Many shall be *purified*," &c. Now, let this rendering be transferred to chap. vii. 11 & 26, to preserve uniformity and give the original term its due, and, instead of reading, in the first case, "I beheld until the beast was slain and his *body destroyed;* we should have it, "And his *body purified.*" In the other instance it would be, "And they shall take away his dominion to consume and to *purify* it unto the end." This would make the writer's words prophetic of the mode in which Providence will cause the kingdoms of this world to become the kingdoms of our Lord and of his Christ, namely, by communicating spiritual purity, thus turning them from darkness to light, and from the power of Satan to God. Would not such an amendment in the English reading impart lustre and beauty to the language of Daniel, which the present authorized version has concealed from our eyes!

Another instance is from 14th chap. of Job. In verse 7, we read, "For there is hope of a tree if it be cut down, that it will *sprout* again," &c., and in verse 14, "If a man die shall he live again! All the days of my appointed time will I wait till my *change* come." Now what *change* is here indicated! for change is the order of a man's whole life, and who can say what is specifically intended, in this place, whether prosperity or adversity in life, or dissolution ir death, or a final restoration from the torpitude and unconsciousness of the grave! The translation should have answered this question. This it would have done by observing the rule of uniformity, imitating its own example, and rendering it, "till my *sprouting* come." Would not the effect have been good, had the indefiniteness of a general term been superseded by a specific word, which removes all uncertainty and doubt!

Again,—what immense evils in theological opinion and controversy would, probably, have been avoided, had the same English word been chosen, in every instance, to represent and express the doctrine of atonement, as it was originally taught in the language of those, from whose hand the sacred writings of the Old Testament and New have been received! Had *reconciliation* been permitted to stand in the place of *atonement*, wherever the latter word occurs, we might almost assume, without seeming presumptuous, that no one would have even dreampt of putting any other construction upon the doctrine than the apostle plainly authorizes, when he speaks of God, "who hath *reconciled* us to himself by Jesus Christ;" and when he unquestionably understands this to be the turning of a sinner from the evil of his ways to practical holiness and the unfeigned love of God. And since the terms *atonement* and *reconciliation* are used promiscuously in both testaments, it is hard to conceive why the former might not, most properly, and in every instance, have yielded its place to the latter; and then no one, without manifest violence, would have alleged, that atonement itself may be complete, while no one sinner is actually *cleansed* from sin and truly *reconciled* to God.

These cases which I have specified, not indeed of positive *mis*-translation, so much as of leaving scripture in needless obscurity, and in an equivocal dress, when the utmost provision and definiteness should have been studied, afford not only a hint to professional translators, but an admonition also to interpreters of the word of God, not to confide too implicitly in the learning, judgment, and impartiality of others, however literary, to put us in possession of the mind of the spirit. J. F.

Charlemont, Oct. 1847.

For the Register.

## THE DEATH OF CHRIST.

For what purpose was the death of Christ! What was the end to be attained! What truth was it designed to establish! To these questions a variety of answers have been given, by men of every shade of religious belief. Almost every Theologian and party have had their peculiar theories which they have maintained with all zeal and learning. But these theories are too subtilized: they lack proof, they are without the pale of reason and teachings of revelation, and do not answer the purpose for which they were designed. It has been said, "that Christ died as a substitute for the sins of men." By a substitute we mean a person that occupies or stands in place of another person. If, then, Christ was a perfect substitute for the sins of men, he must have been a sinner, and his death caused by that sin. This conclusion, it would seem, no man in his sober senses would be willing to admit. It is opposed to the express teachings of Holy writ, which says that "he did no sin neither was guile found in his mouth." But this proposition has been affirmed and re-affirmed in all confidence, and thousands of Christians have professed to believe it. But do they not entertain a false notion of what sin is! Sin is the voluntary abuse of powers which are good in themselves, and are capable, if properly cultivated, of elevating their possessor to the highest degree of moral and spiritual perfection. Or in other words, sin is the voluntary and personal act of a rational, intelligent and moral being, who is capable of understanding good from evil, right from wrong, and truth from error, and has ability to do, or not to do, what God requires of him. Such a being is man. Hence we affirm that *sin is* and *must be a man's own personal and voluntary act, and cannot be the act of another.* It cannot be imputed to another man any more than his will, affections, desires, disposition or conscience can be imputed to another man. It is what man has done himself, and not what another man has done or can do; and he and he alone is responsible for it. To impute sin to another, and make him answerable for it, is to impute what does not belong to him, what never did and from the nature of the case never can. Hence we affirm that the theory of Christ dying as a substitute for the sins of men, is without a particle of proof either from reason or revelation. Again: "it has been said that Christ died to enable God to forgive the sins of men." This, if we believe the teachings of the Jewish Scripture would be a work of supererogation. They expressly and emphatically declare that God was always ready to forgive the penitent on condition of repentance and reformation. He required no "altar to smoke, or victims to bleed, to render him propitious, but was always of great mercy and loving kindness, and ready to forgive iniquity, transgression and sin. "Let the wicked forsake his way and man of iniquity his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon." "If the wicked man will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall not surely die, he shall live." These quotations are sufficient to show that God was always ready and willing to forgive his erring children if they would repent of their sin and do works meet for repentance. Besides there is not a single word said in the sacred Scriptures, that it required the death of a pure and innocent being, to enable God to forgive his guilty and rebellious children. Shall we not then take the plain and unvarnished statements of the Scripture as our rule of faith, and substance of doctrine, and not rely on the foolish speculations and vain philosophy of frail fallible man! The teachings of the Bible are our pillars of faith, and what that teaches we are bound to receive as the truths of heaven, and what that declares as false we are bound to reject. By this rule we are ready to try all doctrines, and they must stand or fall by it.

Again: "it has been said that God was angry with his children, and it required the death of Christ to appease his wrath, vindicate his justice and reconcile himself to them." Let us turn to the Scriptures and see what they say. "God so loved the world that he sent his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." He had an interest in his children's spiritual welfare, he cared for them, he loved them, and he sent his Son to be "the truth, the way, and the life," to all who should believe on him. They were in doubt and he gave them assurance of hope. They were in darkness and he gave them light. He sent his Son to die that they might live. He manifested the spirit of a father, not of a friend, a parent, not a despot, a friend, not a foe.

But the Bible says that God is angry with the wicked; and how can that be if he loves them. God is "angry" with the wicked, but not in the sense of hatred and revenge, with a desire to injure those towards whom these feelings are entertained. Is this what Paul means when he says "be ye angry and sin not." Anger, in its true and literal signification, is that sense of repugnance, dislike and aversion, which one entertains towards what is wrong, hateful and injurious, mingled with a desire to remove that wrong and injury. In this sense, it can be said that God was angry with his children. He dislikes their sins, he was averse to them, and he sought their removal. He sent Christ to point out their sins and to inform them how they might escape, and in the discharge of his mission he was put to death, by those he came to save. Hence this theory we must also reject, for it wants proof, and besides it is both scripturally and metaphysically untrue.

The question then returns in all its original force, and deep meaning. For what purpose was the death of Christ! It was to prove to man without the shadow of a doubt, that he was immortal. Man was in need of the truth, for he was in doubt, in gloom, and in ignorance. He sought hard and long, to obtain some clear knowledge of his end and destiny, but his unassisted powers were too weak, his reason too feeble to enable him to rise to clear conceptions of this glorious truth. Though Christ announced it with his lips, he confirmed it by his death, and resurrection. "I give my life a ransom for the world." "I lay down my life for the sheep." "I die that ye may live." "Life and immortality are brought to light through the gospel." This view of Christ's death gives a value, a significance to it. It gives assurance to a truth, for which the world had long sought, but sought in vain.

But this is not the only advantage to be derived from it. It is an unanswerable argument in favor of his teachings, and in confirmation of his mission. Had Christ died a natural death, both Jews and Gentiles could have advanced plausible arguments to show that he was not dead, but that he and his disciples entered into a scheme for the purpose of deceiving them. They could have said that they wished to make his words true, therefore he feigned death, and they performed in solemn mockery the last important rite. But now this argument is taken from them. He was put to death, by their own hands in presence of an innumerable company of witnesses, and heaven and earth bore testimony to the fact. They acknowledged that he was dead, and refused to mutilate his body. They saw him taken from the cross and confined in the tomb, and they made it fast and set a watch. There was no longer room for doubt. They must acknowledge the truth of what he said, that "he should rise again." This makes the doctrine of a future life certain. All clouds are removed, all absurdities are made plain, and the doctrine of immortality and life stand out in bold relief, "If we preach that Christ rose not from the dead, then is our preaching vain, and your faith is also vain." "Christ is risen from the dead and become the first fruits of them that slept." To my mind, the view imparts sublimity and grandeur to the death of Christ. I can see a meaning, a wholeness in the words of Jesus. I can believe that my Redeemer liveth, and that if I am faithful, I shall live with him.

B. S.

## ASSOCIATION OF AMERICAN GEOLOGISTS AND NATURALISTS.

[We have abridged and condensed the Reports of this meeting, from the Mercantile Journal, selecting what we judged to be of interest to the general reader, and giving captions according to the different subjects discussed.]

This Association met according to adjournment, in the Marlborough Chapel, Tuesday morning, at 10 o'clock. Prof. Wm. B. Rogers was unanimously elected Chairman.

THE MISSISSIPPI BLUFF.

A paper was presented by Mr. L. C. Wales upon the formation of the Mississippi Bluff, near Natchez. It explained the manner in which animal remains had been found in the ravines, near the locality, showing that land slides and floods were continually depositing in the ravines bones and other articles from the higher regions, and which from time to time had been dug up and exhibited.

ANIMAL TORPIDITY.

Mr. P. A. Browne, of Philadelphia, read a paper entitled "Animal Torpidity." He first treated of the respiration of hibernating animals. With mammals the respiration does not cease at once, but gradually, and no oxygen is consumed by the animal in a completely torpid state. The respiration of the torpid state may be only imperfect, as for instance, when the animal breathes and then ceases from breathing for minutes and it may be for hours. Animals, when about to enter the torpid state, seek retirement. The mammals roll themselves up into as small a compass of possible, and retire into holes or caverns; the mollusca retreat into their shells; flies, spiders, &c., creep into holes.

The alligator, when about to hibernate, takes a pine or cypress knot in its mouth, completely closing it; it then retires into holes under water, where it remains until the warm weather in the spring comes on. A water rat was ploughed up in England, in the year 1769, completely enclosed in a hibernaculum. A mouse was dug up in 1798, enclosed in a ball of clay about the size of a goose egg: when brought into a warm room, it revived and escaped. Twenty or thirty frogs were once taken in a torpid state from a depth of twenty feet in the earth, where they must have remained a hundred years or more. The snail, when about to hibernate, retires into its shell, closing its operculum with a partition of a silky membrane, and a deposite of carbonate of lime. Sometimes, as many as six membraneous partitions are formed between the operculum and the recess of the shell. In this state it remains for months, and the only evidence of life, is a susceptibility to muscular sensation.

Torpidity is neither life nor death, but an intermediate state—neither is it sleep in the ordinary sense of the word.

The circulation of hibernating animals is suspended in a state of profound torpidity.

The digestion also is arrested, and all food is declined. A hedge-hog kept in a room without fire, ate of its food regularly up to December, when it refused it, went into a torpid state and remained so during the winter, never eating food laid before it. A land tortoise kept for forty years, ate voraciously in summer, but refused all food in winter when hibernating. A torpid dormouse cannot be roused by a shock of electricity; bats do not feel wounds or hurts, and can be aroused only by heat and currents of air.

Mr. Browne was of opinion that the fibrine and albumen which was deficient in the blood of hibernating animals was converted into *fat;* in consequence of which the blood was preserved from concretibility and the store-house of fat was laid up, upon which the animal subsisted when digestion was extinguished.

The immediate causes of torpidity are cold, heat, drought, want of oxygen and necessity for repose.

Dr. J. C. Warren expressed his gratification at the remarks made by Mr. Browne. He said that the use of the omentum, about which there had long been a difference of opinion, was to afford a soft cushion for the sensitive intestines, which are always put in pain by pressure. It may also serve as a reservoir for food when the animal is not in a state to digest it. In fevers and consumption the fat is taken up by the absorbent vessels to supply the want of food. The Doctor's impression was, that hibernation was the result of cold acting on the nervous system, and through this system paralyzing all other parts of the body.

*Wednesday's Session.*

MOLLUSKS OR MARINE SHELLS.

A paper was read by W. C. Redfield, of New York, "on the remains of marine shells of existing species, found interspersed in deep portions of the hills of drift and boulders, in the heights of Brooklyn, on Long Island, near New York city." The number of species comprised in the collection amounts to ten or twelve, among which are those now most common to our shores.

These discoveries must be admitted as proving that the most common species of our present molluska were of prior origin to the hills where the remains were found, and probably older than the entire formation of drift and boulders which is found in the Northern States. The species obtained are not such as indicate a colder climate than now prevails. But the shells found by Professor Emmons and others in the pleistocene clays on the borders of Lake Champlain, and by Mr. Lyell and others in Canada, appear to belong to a later period of the drift, and Mr. Redfield infers that they were brought in from more northern regions, or from deeper waters, by the great arctic currents which must have swept over these regions, during the drift period, when this portion of the Continent was deeply submerged. These polar currents annually freighted with immense fields and islands of floating ice, such as are now diverted along the shores and banks of Newfoundland, till they are met by the dissolving influence of the Gulf-stream, nearly in the latitude of Boston and New York, he considered to have been among the chief agents in producing the remarkable phenomena of the drift period.

EXCORIATED ROCKS.

M. Desor stated that discoveries in Scandinavia and Northern Europe showed that the two geological epochs were the same in this country and Europe. Boulders have been brought from the northwest, striæted and scratched all over their surfaces. If the drift and boulders were connected in the action, he fully believed that some other agent than water must be looked for to account for their existence.

Mr. Redfield was not disposed to look for foreign causes when one of a more domestic character was entirely adequate to produce these phenomena. Two great polar currents are constantly setting southwards—one to the Southeast from Hudson's Bay, the other southwest from the shores of Greenland—these two currents unite near the Gulf stream, and result in one current. These currents bring along immense masses and islands of ice. These islands bear along rocks, pebbles, &c., collected on them before their separation from the land where they originally formed glaciers—they often ground and remain grounded for months, turned and moved in every possible position by the wind and waves. They would scratch the bottoms of the valleys of the ocean, and would cause the excoriated appearance which the rocks present.

Professor Adams, of Vermont, made a drawing of a rock of talcose slate in the valley of Union River, Vermont. It was rounded, beautifully polished and striæted on its surface. Near the bottom of the rock was a depression or hollow, and upon the side on which the power, whatever it was, first acted. This hollow was not touched—it presents a rough and jagged outline. The body appears to have struck the rock near its lower edge, and, through the resistance made to its passage by the rock, to have been forced over it, polishing and striæting its surface.

Professor Hitchcock said that the rock referred to by Professor Adams, a representation of which was drawn upon the black-board, was a miniature representation of the mountains of New England. Mountains Monadnock and Holyoke, were prominent examples. They are all rounded and polished with striæ running in one general direction over their surfaces. It was evident to his mind that whatever body produced these effects was held in its place by a mighty agency, and that it would have turned to the right or left when it encountered the resistance of the mountains, if it had been possible for it to have done so. It is only upon the struck side that these marks are to be observed.

M. Desor remarked that scratches were observed on the mountains of Scandinavia at a height of 6000 feet, on the White Mountains, N. H., at a height of 5000 feet. Mount Washington which is some 5300 feet high, is not scratched—its top is covered with loose boulders, presenting a fine specimen of what has been denominated a lake of stones. Just beneath the summit of this mountain the scratches take the general direction of the scratches in the harbor of Boston. The scratches are observed at a height of 5000 feet, and 10 feet below the surface of the water, but to what depth is not at the present time known. The same is true of the mountains of Scandinavia.

ANTHRACITE COAL.

Prof. J. W. Bailey read a paper upon the structure of anthracite coal. He found the evidence of the leaves, &c., in the coal. Thin slices of coal showed very plainly the vegetable tissue. But there was no evidence that arborescent plants had entered into the formation of coal—it was only the deciduous and soft portions which had been converted into coal.

FOSSIL FOOTMARKS.

Professor Hitchcock read a paper, being an attempt to discriminate the animals which had made the fossil footmarks in the Connecticut valley. He had discovered forty-seven species in nineteen localities.

In one specimen which he had found, every alternate step was turned at an angle of 45 degrees from the line of direction. He could explain this only by the conjecture that the animal had broken its leg, and for want of good medical advice the leg was set awry, and this was the cause of the very singular footmark left on the rock. Some giant footsteps, twenty inches in length, he believed to be those of frogs. They resembled closely in character the embryo foot of a frog which had been shown to him by Professor Agassiz, and here he would remark that the fossils discovered more generally resemble the embryo of animals of the present day, than adults.

MOUNDS OF THE WEST.

Mr. E. G. Squier read a paper entitled "Observations on the Fossils, Minerals, Organic Remains, &c., found in the Mounds of the West."

The tumuli or mounds of the Ohio valley, are clearly distinguished from each other by position, structure and contents. Some are deemed sepulchral; others are connected with the superstitions of the builders; others still the sites of ancient structures, or in some way connected with the military system of the ancient people. The sepulchral mounds stand isolated or in groups, apart from other works; those which are deemed sacred, are found alone within the enclosures. It is this class which appear stratified. They are considerably less in size than the other varieties, and are formed of alternate layers of loam and sand or gravel. The first or outer layer consists of coarse gravel, pebbles and water worn stones; the second of loam of variable thickness, alternating with thin strata of fine sand. These layers are all clearly defined, but their arrangement is not uniform.—Sometimes there is but a single layer of sand, while occasionally there are as many as six. Pits or excavations, at times broad and deep, almost invariably accompany these works. It is from them that the materials were taken for their construction. A peculiar feature of these stratified mounds is, that they almost invariably cover altars of burned clay or stone. The altars are generally round, always symmetrical, and are occasionally of great size. One has been discovered sixty feet long, by twelve broad, covered with remains of ancient art.

None of these mounds are found on the first or latest formed terraces of the Western Rivers, that is, the Ohio or its tributaries. This fact bears directly on the question of their antiquity. The mounds are found indiscriminately upon all the other terraces or bottoms. It is legitimate, then, to conclude that the latest terrace was formed since the period of their construction. Trees growing upon the works show that their origin must date back a long period. The forests that cover these works are in no way distinguishable from the other forests. The same varieties of trees are found, in the same proportions; and they have a like primitive aspect.—This fact was observed by the late President Harrison, and he considered it one of the strongest evidences in support of the great antiquity of these works.

Within the mounds are found implements, ornaments, sculptures, &c., &c., composed of materials generally foreign to the region in which they are discovered, and often exceedingly rare and beautiful. The identification of the localities from which these were obtained must tend to reflect light upon the origin, migrations and intercourse of the race of the mounds. Obsidian, a volcanic product, is found in mounds on the alluvions of the Ohio. The nearest place where it is known to exist in abundance is Central Mexico, the ancient inhabitants of which country applied it to the very purposes for which it was used by the race of the mounds.

In these mounds are discovered native silver and copper from the shores of Lake Superior, pearls and shells from the southern Gulf, obsidian probably from the volcanic ridges of Mexico, mica from the primitive ranges of the Atlantic coast, galena from the upper, and fossil teeth from the tertiary deposites of the lower Mississippi, besides numberless other remains.

Silver and copper are the only metals which have been developed from the depositions. The ore of lead is quite abundant, and lead under circumstances implying a knowledge of its use on the part of the ancient people. No iron or race of iron has been discovered except in the ate deposites, and it is certain that the ancient people were wholly unacquainted with its use.

A mass of native copper weighing 23 pounds from which pieces had evidently been cut, was discovered a few years since in the vicinity of Chillicothe, Ohio. It is nearly certain that both silver and copper were obtained in a native state, and both metals appear to have been wrought in a cold state. They were undoubtedly obtained from the shores of Lake Superior. The copper was frequently wrought into axes and various other implements and into ornaments, beads, bracelets, &c. (Several specimens were exhibited displaying a considerable degree of skill in the workmanship.)

The implements and ornaments discovered in the mounds are more generally made of stone—and they wrought the rarest minerals with great skill. Their lance and armed heads and cutting implements were generally made of quartz, and some of them from the pure limpid crystals of this mineral, and some from obsidian. From one altar were taken several bushels of finely wrought spear-heads of milky quartz, nearly all of which had been broken up by the fire. In another altar a slight excavation disclosed upwards of 600 spear-heads. "Flint Ridge," which extends through the counties of Jackson, Muskingum, and Licking, Ohio, is a locality in which this mineral is found. The locality appears to have been extensively wrought.

The axes, pestles, &c., like those formerly in use among the existing tribes of Indians, are composed of tough scientific rocks, green stone, &c., are all to be referred to primitive localities.

The most interesting variety of stone is a kind of porphyry which was wrought into the most delicate ancient sculptures. All the examples were of intense hardness.

Mica is found in great abundance in the mounds. It is frequently found in large sheets of all varieties, and is often cut into ornamental figures, discs, scrolls and oval plates. Some of these plates are quite large. Several fine specimens of graphic mica in oval plates were recently found in a mound near Lower Sandusky, Ohio.

Articles made of other varieties of stone are also found.

Beads and other ornaments are taken from the mounds, composed of the compact portions of marine shells, and several thousands often accompany a single skeleton. Not less than five kinds of marine shells have been fully identified. Quantities of pearls, more or less burned, have been discovered, and they are clearly not from the fresh water molluscas. These must have been obtained from the Gulf of Mexico. The teeth of the shark, alligator, bear, panther, wolf, and the talons of rapacious birds, the fossil teeth of the shark are taken from the mounds.

The carvings on stone, as before observed, display no inconsiderable skill. They exhibit a close observance of nature, and an attention to details which is not looked for among a people not considerably advanced in the arts. They are remarkable for their truthfulness, they display not only the general form and features of the animal sought to be represented, but to a surprising degree their characteristic attributes and expression. In some instances their very habits are represented.

Among the sculptures are also some of the human head, which it safely may be concluded, display not only the characteristic features of the ancient people, but also their modes of adjusting their hair, their style of ornament, &c. The skeletons belong to two eras, those of the tribes inhabiting the country when discovered by the Europeans, and those of the builders of the mounds. The skeletons are so much decayed that it is impossible to recover an entire specimen; but one skull was secured whole.

None of the skeletons are of extraordinary size, although the bones in some cases seem more massive than usual. Specimens of the carvings, &c., were exhibited, which as Mr. Squier observed, displayed no inconsiderable skill and taste.

[To be concluded next week.]


# CHRISTIAN REGISTER.

BOSTON, OCTOBER 23, 1847.


## THE SACRIFICE OF CHRIST.

The doctrine that "the fundamental idea of heathen sacrifices must be found in the sacrifice of our blessed Lord," is argued quite elaborately and ingeniously in an article in the Biblioth. Sac., translated by Rev. Mr. Smith of Amesbury, from the German of Ernst von Lasaulx, a Roman Catholic Professor in Wertzburg, Bavaria. Professor L. very justly acknowledges, that "the determination of the meaning and original signification of sacrifices, is one of the most difficult problems of the philosophy of religion. History offers no tradition, philology offers no solution; and we must try to find the origin and ground of sacrifices in man's soul, and thus determine their signification."

He starts with the postulates, that "if one almighty will preside over the course of history, then the history of all people will be essentially but one history; will form but one continuous series, in which the last member comprises the substance of all that has gone before." "In ancient history is the germ or intimation of truths afterwards fully revealed, and there is scarce a truth enunciated in Christianity, of which we may not find the germ or substance in the systems that previously prevailed." Accordingly, "the sacrifices of the heathen are virtually in the sacrifice of Christ." Those sacrifices being "expiatory," therefore the sacrifice of Christ is expiatory. Such is the author's method of argument.

It is true, indeed, that the past shadows forth the future, and history may be said to be one.—Nevertheless, this general truth cannot comprehend all actual particulars. No man will seek to find, in the falsehoods that men have invented, types of truth. No man will affirm that divorce, idolatry, and other sins, foreshadowed great Christian truths. And yet from the general assertion that the past contains the germ of the future, such things may be proved as well as that past sacrifices foreshadowed the Christian offering on Calvary. Moreover, much in ancient history, so far from being the germ, was only the *husk* of the germ, had nothing to do with the development of the germ, except to protect it, except to shelter its growth. To seek for the doctrine of the sacrifice of Christ in those ancient sacrifices, is to seek the germ in the husk, if they were ever so much; it is to seek for the heart of the tree in the rind.

Passing to the consideration of "the ground of sacrifices in man's soul," our author remarks, that "man, feeling that he had forfeited life by sin, sought to make it good, sought to make expiation for it by voluntarily giving up life for life. Man also is a member of a race, and therefore it is possible that one stand as a representative of others, offer himself an expiatory sacrifice for others. This idea pervaded all the ancient religions. And when voluntary human sacrifices ceased, provision was made for them by the State, as in Athens, Rome, Egypt, and the oriental nations." "Where even a milder feeling struggled, there was at least a constant longing for the shedding of human blood." He goes on to establish the historical proof of these sacrifices, and he gives as full an array as has ever been collected. These, he thinks, abundantly show that "the necessity of purification, and of the reconciliation of sinful man with God, was most strongly and universally impressed upon the religious systems, and experienced in the religious convictions, of all the nations of antiquity, and that the means of such an absolution were to be found in the shedding of human blood."

That there have been expiatory human sacrifices, there is indeed abundant proof. But we maintain that the feeling of their necessity arose from men's false views of God. We maintain that Christ came to show men the utter falsity of their notion of sacrifices; and it is marvellous that Christians, to whom Christ has revealed the Father, should still go back to heathenism, and continue to think of the Father, as the heathen did, that his forgiveness could be obtained only by the shedding of human blood, or what is more horrible, by "the blood of God." If we must go back at all, surely we should not go into thick darkness, to know what are the true religious convictions of man's nature. In the very article under consideration, there is quoted from a heathen philosopher a remark, which the author surprisingly pronounces "an exception in anticipation of the truth." "The honor of the gods," says Seneca de Beneficiis i. 6, "is not in victims, though these be most excellent and glittering in gold, but in the pious and upright will of the worshipper. True and right ideas respecting the gods are more pleasing to them than all sacrifices and ceremonies." This *is* an anticipation of the truth. And the mind that uttered it expressed man's real wants, among which there is no place for vicarious atonement. He who feels such a want, is just so far in the shades of heathenism. He who so interprets the sacrifice of Christ, and relies solely on such an atonement for the purification of his sin, he who believes that his own guilt is borne by another in his stead, and trusts to that alone, looks from the heathen, not the Christian point of view.

## THE MODE OF TREATING OFFENCES.

We have a word for the private ear of the Recorder.—You undertake to read us a homily on a practical subject. We have just to say in reply, that our idea of the duty of a Christian under provocation is very different from your own. We have supposed, (but you understand the Scriptures very differently from us,) that Christianity teaches us "not to render evil for evil, but to overcome evil with good." One method of treating abuse, we agree with you, is "silence"—silence, as we conceive it, in order to suppress exasperated feelings which are increased by utterance, rather than, as you yourself view it, to gratify "contempt." Another and a better method is, having by a strong effort suppressed anger, to "bless them that curse you, and pray for them that despitefully use you," instead of rendering cursing for cursing as you yourself recommend. You are pleased to attribute the position of the Register in relation to the Trumpet, to "cowed and mortified" feelings, and to the absence of any "spark of manliness." We assure you, dear sir, that it required no more moral courage to meet the ribaldry of the Trumpet, as it ought to be met, on the occasion alluded to, than the anticipated ribaldry of the Recorder. If, however, you desire to think favorably of us, according to your own standard of "manliness," and if we may freely unbosom our feelings to you, it may gratify you to learn that our first impulse on reading your article was something like that which an apostle yielded to, (we cannot help thinking, however, he did wrong to yield,) when he said to the high priest—"God shall smite thee thou whited wall." It would have required no courage to say it—but it required greater courage *not* to say it.

You speak, dear sir, of the "nameless" editor of the Register, "who fortunately for his reputation acts *incognito*." And pray, sir, who are you that do the same? Your own cognomen does not appear on the Recorder's pages. In one thing we probably have the advantage of you. The internal evidence of your editorial identifies, to a moral certainty, its author as one who has had something to do in controversy with Universalists; one whose satire has always been more conspicuous than his Christian temper; whose passion for the ludicrous is more keen than his sense of the beauty of holiness; one whose antipathies are such, that where his prejudices are concerned, no considerations can avail to make him do any thing else than call light darkness, and good evil, and true manliness effeminacy.

## THE AUTUMNAL CONVENTION AT SALEM.

It was mutually gratifying to the brethren, both of Salem and from abroad, to find present, at the place and within the hour appointed for the organization of the Convention, so large a number both clergymen and laymen. And it was manifest in a moment, that they had come together for no purposes of strife, or carrying a point; for no selfish or separate ends; for no sectarian or anti-sectarian collisions, but in the spirit of fraternal love and Christian co-operation and desire to do more, and to know how to do it in the best way, to promote the kingdom of Christ in the world.

We give the following programme as an introduction to our Report of the exercises of this Convention.

ORDER OF EXERCISES.

The order of exercises for the several days, will be as follows:

*Tuesday 19th October.* The Convention will hold a preliminary meeting at the Barton Square Chapel, at 4 o'clock, P. M., for the purpose of choosing the usual officers, and to appoint a Committee who shall prepare the business for the following days.

At 5 o'clock, the Convention will proceed to Hamilton Hall, to attend a Tea Party which will be given by the ladies of the four Societies in Salem.

At 7 o'clock, the Convention will proceed to Mechanic Hall, where the following exercises will be performed:

I. HYMN. C. M. Tune—*St. Martins.*

Planted in Christ, the living vine,
We now with one accord,
Ourselves, with humble faith and joy,
Would yield to thee, O Lord.

Joined in one body may we be;
One inward life partake;
One be our heart: one heavenly hope
In all our bosoms wake.

In all our counsels, efforts, prayers,
One wisdom be our guide;
Taught by one spirit from above,
In thee may we abide.

Complete in us, we humbly pray,
The work of love begun;
O Thou, in whom the church on earth,
And church in heaven are one.

II. PRAYER.

III. HYMN. L. M. Tune—*Federal Street.*

Come, gracious Spirit, heavenly Dove,
With light and comfort from above;
Be thou our Guardian, thou our Guide;
O'er every thought and act preside.

The light of truth to us display,*
And make us know and choose the way;
Plant holy fear in every heart,
That we from God may not depart.

Lead us to holiness, the road
That we must take to dwell with God;
Lead us to Christ, the living way,
Nor let us from his precepts stray.

IV. SERMON.

V. PRAYER.

VI. HYMN. S. M. Tune—*St. Thomas.*

One faith, one hope, one Lord,
One God alone we know;
Brethren we are; let every heart
With warm affections glow.

Warmed with our Master's love,
And God's unmeasured grace,
O let our thankful hearts expand,
And all mankind embrace.

VII. BENEDICTION.

*Wednesday, 20th October.* The Convention will meet at 9 o'clock, A. M., at the East Church. The meeting will be opened with prayer; after which, the Committee on business will present such Resolutions as they have prepared for discussion—and a discussion thereon will be commenced and continued till the hour of adjournment. The meeting will be closed with prayer, and the singing of the following

HYMN. C. M. Tune—*Christmas.*

O it is joy for those to meet
Whom one communion blends,
Counsel to hold in converse sweet,
And part as christian friends.

But chief 'tis joy to think that he,
To whom his church is dear,
Delights her gathered flock to see,
Her joint devotions hear.

Then who would choose to walk abroad,
While here such joys are given?
"This is indeed the house of God,
And this the gate of heaven!"

The Convention will meet at 2 o'clock, P. M., at the First Church, when, after prayer, the discussion will be resumed and concluded upon the Resolutions reported by the Committee. The meeting will be closed with prayer, and the singing of the following

HYMN. P. M. Tune—*Brattle Street.*

Here to the High and Holy One,
Our fathers early reared
A house of prayer, a lowly one,
Yet long to them endeared
By hours of sweet communion
Held with their covenant God,
As oft, in sacred union,
His hallowed courts they trod.

Gone are the pious multitudes,
That here kept holy time,
In other courts assembled now
For worship more sublime.
Their children, we are waiting,
In meekness, Lord, thy call;
Thy love still celebrating.
Our hope, our trust, our all.

At 5 o'clock, the Convention will again repair to Hamilton Hall, to take Tea with the Ladies.

A second meeting will be held in Mechanic Hall, at 7 o'clock, at which the exercises will be as follows:

I. HYMN. L. M. Tune—*Ellendon.*

Great God! the followers of thy Son,
We bow before thy mercy-seat,
To worship thee, the Holy One,
And pour our wishes at thy feet.

O, grant thy blessing here, we pray!
O, give thy people joy and peace!
The tokens of thy love display,
And favor, that shall never cease.

We seek the truth which Jesus brought;
His path of light we long to tread;
Here be his holy doctrines taught,
And here their purest influence shed.

May faith, and hope, and love abound;
Our sins and errors be forgiven;
And we, in thy great day, be found
Children of God, and heirs of heaven.

II. PRAYER.

III. HYMN. S. M. Tune—*Watchman.*

Hush the loud cannon's roar,
The frantic warrior's call!
Why should the earth be drenched with gore?
Are we not brothers all?

Want, from the wretch depart!
Chains, from the captive fall!
Sweet mercy, melt the oppressor's heart,—
Sufferers are brothers all.

Churches and sects, strike down
Each mean partition-wall!
Let charity unkindness drown,—
Christians are brothers all.

Let love and truth alone
Hold human hearts in thrall,
That heaven its work at length may own,
And men be brothers all.

IV. SERMON—V. PRAYER.

VI. HYMN. 8 & 7 s. M. Tune—*Sicilian.*

Onward, Christian, though the region
Where thou art be drear and lone;
God hath set a guardian legion
Very near thee,—press thou on!

Listen, Christian, their Hosanna
Rolleth o'er thee,—"God is Love."
Write upon thy red-cross banner,
"Upward ever,—heaven's above.

By the thorn-road, and none other,
Is the mount of vision won!
Tread it without shrinking, brother!
Jesus trod it,—press thou on!

By thy trustful, calm endeavor,
Guiding, cheering, like the sun,
Earth-bound hearts thou shalt deliver;
O, for their sake, press thou on!

Be this world, the wiser, stronger,
For thy life of pain and peace;
While it needs thee, O, no longer
Pray thou for thy quick release;

Pray thou, Christian, daily, rather,
That thou be a faithful son;
By the prayer of Jesus,—"Father,
Not my will, but thine be done!"

VII. BENEDICTION.

*Thursday, 21st October.* The Convention will meet at 9 o'clock, A. M., at the CHURCH IN BARTON SQUARE. The meeting will be opened with prayer; after which, arrangements will be made for holding the next Autumnal Convention, and parting addresses will be made, some of which will have reference to the memory of friends recently deceased. Prayer will again be offered, and the following hymn will be sung.

C. M. Tune—*Canterbury.*

Of friends that once were with us here,
There are, our hearts can trust,
Those who now share the bliss that crowns
The spirits of the just.

The love they cherished so on earth,
Is perfected in heaven;
Where face to face they see their Lord,
Whose life for them was given.

Beloved ones! our grateful souls
With yours would now unite,
In holy, blessed sympathies,
Till faith is changed to sight.

The Convention will be finally dismissed, with a Benediction.

At the preliminary meeting held at the Barton Square Chapel, the following gentlemen were chosen officers of the Convention, viz.

*President.*

HON. SAMUEL HOAR, of Concord.

*Vice Presidents.*

REV. JOHN PIERPONT, of Troy, N. Y.
HON. ROBERT RANTOUL, of Beverly.
REV. EDWARD B. HALL, of Providence, R. I.
HON. ALBERT FEARING, of Boston.

*Secretaries.*

REV. A. A. LIVERMORE, of Keene, N. H.
REV. G. F. THAYER, of Beverly.

The gentlemen appointed at the last Convention as Committee of arrangements for the Convention of 1847, were constituted the Committee for preparing the business of the meeting, viz. Rev. Messrs. Osgood, of Providence; Clarke, of Boston; Hill of Worcester; also H. P. Fairbanks, Esq. of Charlestown, and Hon. Albert Fearing, of Boston.

From the Chapel the Convention proceeded at the appointed hour to Hamilton Hall, where they were met by a very large company of ladies and gentlemen—(of the four societies and also invited guests)—and more than the hour passed away in exceedingly pleasant social intercourse at an entertainment which would itself have been a worthy object of the ride to Salem.

At the religious services in Mechanic Hall, rising twelve hundred assembled. The hymns were sung by the Congregation to the several tunes mentioned, and as the strains of praise rose upward, they seemed like incense wafted not unacceptably toward the mercy-seat, bearing the affections along with them. The first prayer was by Rev. Mr. Stetson of Medford, the burden of whose earnest supplications was that the Father of our Lord Jesus Christ—the Father of men—would speedily interpose to deliver his children from sin and woe, and fill the world with righteousness and peace.

The sermon was by Rev. Mr. Farley of Brooklyn, N. Y., who, remarking first on the circumstances under which we were met—that it was as equals and friends for purposes of frank conference, and to quicken Christian love and zeal, mutual sympathy and affection; that it was as believers in a divine religion which it was intended should dwell in the heart as a central light and heat; that we came, too, to consider how far we had been faithful to duty, in spirit and in life, how far cherished Christ's spirit, and exhibited its fruits; still more, that we came with no aim like that of ancient councils to fix truth in the petrefactions of creeds, or to exercise dominion over individuals and over churches; that there might however arise, and did arise great questions growing out of our love of truth, well to be discussed in Christian love and for the common good, and, if we can agree together in them, leading to happy results;—having made these introductory remarks, he passed to announce his text in 1 Cor. x. 15.

"I speak as unto wise men; judge ye what I say";—and the subject which he selected for discourse was *the expediency of denominational action.* It was surely a most important question, he remarked, by what means shall we diffuse our faith; for its progress must depend upon our means of action. He regarded *denominational* action as a *natural* mode of action. All the branches of the Church from the earliest times have practised it, and no body of Christians have dispensed with it. The preacher then proceeded to discuss the subject with particular reference to the letter that appeared in the Register of Oct. 9, dissuasive of denominational action, and he examined in order its various positions. We are and always have been a distinct body, he remarked. It is idle to say we hold not a place among the various denominations. We have all the marks and signs of a separate organization. But the argument of the letter went to the length of the utter disbanding and dispersion of our religious body, and its representations were of things that did not really exist, in order to drive us from the broad principle of general associated action to utter individualism. Mr. F. earnestly and decidedly affirmed that the facts were *not* as set forth in the argument in question; that especially in regard to the progress of liberal Christianity from 1815 to 1825, it was during this very period it was able to lift up its head, and manfully uttered its great protests, and did good battle for the truth. Dr. Channing, whose language at an ordination in Boston in 1828 had been quoted "I am no organ of a sect"—did in that very year, and one week after that very ordination, deliver in his hearing a speech at the Amer. Unitarian Association in which in so many express words he identified himself with the Unitarian body as a particular class of Christians and urged on them great firmness and plainness in declaring their conviction of its truths. There was no inconsistency in thus denying that he was the *organ* of a sect, and still urging these truth as a member of a denomination; and he cheerfully took on him the name of Unitarian. I yield, said the preacher, to no one in reverence for Channing. It was one of his chief glories to show how to belong to a sect, and not be a sectarian, how unite with a sect, and not separate himself from the great Universal Church.

The Convention met at Rev. Dr. Flint's Church, on the morning of Wednesday, at the appointed hour, and was opened with prayer by Rev. Mr. Lincoln of Fitchburg. The following Rules and Resolutions were then introduced by Rev. Mr. Osgood, as Chairman of the business Committee.

RULES.

To facilitate the discussions, the Committee of Arrangements recommend the adoption of the following rules of order.

1. Each speaker shall be requested to confine his remarks within 15 minutes, and in case of his exceeding that time shall be informed of the fact by the President.

2. If two or more members rise to speak, he who has not spoken upon the resolution in question shall have the floor in preference over those who have thus spoken.

3. The question whether a resolution in question be a subject of discussion shall be immediately taken without debate.

4. No amendment of a resolution shall be considered in order unless submitted in writing.

RESOLUTIONS.

I. Resolved, That assembling in this place, distinguished for more than two centuries by the principle of Congregational Independence, we deem this a proper occasion for reaffirming our respect for that principle, our conviction of its happy bearing upon whatever is best in our New England institutions and character; and that we would seriously urge upon our churches the importance of quickening the religious life of the individual parish by every means that shall promote its freedom and order, its zeal and influence.

II. Resolved, That congratulating ourselves upon the large measure of fraternal co-operation that we have enjoyed one with the other, upon the ground of a liberal faith, and determined to continue that co-operation, we cordially rejoice in the increasing manifestation of a congenial spirit in various Christian quarters, earnestly desire a true Catholicity of communion, and upon the broad basis of the gospel fervently hope to give and receive a Christian fellowship, that shall be as cheering as it is enlarged.

III. Resolved, that we deem Christianity as essentially diffusive in its spirit, and that whilst we rejoice to unite with our fellow Christians of every name in common labors of piety and charity, we are called to do an especial work in our own peculiar field, and are in duty bound to strive to extend the principles that we hold dear, especially by circulating the writings of our gifted fathers, such as Channing and Ware, and by sustaining more generously than hitherto the Association that has been continued with such usefulness amongst us.

IV. Resolved, That whilst we value Christianity for the peculiar authority and sanctions of its revelations, we regard these in connection with all its doctrines and institutions as the means of cherishing practical religion and establishing the kingdom of God among men; and that the great indifference with which so large a portion of the Christian world treat the great social vices and oppressions of our time, moves us to bear our testimony more earnestly than ever in behalf of the piety and humanity of the gospel, and against the spirit of warfare, slavery, intemperance, general excess and discord.

V. Resolved, That we regard the prevalent pursuit of wealth and prominence of materialist influences with solicitude, but not with despair; and that in this our nineteenth century, we deem it to be peculiarly the mission of Christians to lift the minds of the people above the thraldom of second causes to the worship of the Great First Cause, alike by an enlarged spiritual faith and an earnest practical devotion.

☞ We regret to learn, on arriving home at noon from the Salem Convention, that considerable copy for the Register, which was put into the Salem Post Office, Thursday morning, in very early season for the first mail to Boston, *was not forwarded*, and therefore will not come to hand until the 4 o'clock mail, when the paper will necessarily be all made up. We regret it the more as the report of the sermon of the first evening of the Convention, is left incomplete. We shall hope to give, next week, a full report of the doings of the Convention.

For the Register.

## THE OFFENCE OF THE CROSS.

Reproached by the heathen for following a crucified peasant, instead of demigods and deified heroes like them, some early heretics, to remove the reproach, imitated their reproachers and *deified* their leader. They virtually denied the Master who died for them, by gradually substituting another idea in their minds from that of him as he really was. They withdrew their reverence from their genuine Savior who had loved them so tenderly unto death, and transferred their allegiance to an imaginary being, the creature of their own fancies, composed of such heterogeneous and unassimilating qualities as made it impossible that this should be the Savior who had died for them.

Thus these mongrel Christians and speculating philosophers became ashamed of Jesus according to the simplicity of the truth that is in him, ashamed of his repeated declaration of inferiority to God. Was not this denying the Lord or Master who had bought them! Was not this superciliously getting above the humbling truth of the Gospel, declining the lowly teacher God had sent to them, saying "we will not have this *Man* to rule over us!" Was not this scorning the method of salvation offered by the Almighty, and scouting at the doctrine of the cross and rejecting Christ crucified! For the Christ they thenceforth preached had not been crucified—could not be. What! the eternal Jehovah crucified! The impassible great Spirit that filleth the universe, groaning under the agonies of the bleeding flesh! Let it not be uttered by him that would not blaspheme. The very cautions to the followers of Christ, not to be offended in him and ashamed of him, are enough to prove that he who died on Calvary was not the Infinite and the Supreme: For could we really be ashamed of God in any case! Could we be offended, scandalized that the Omnipresent, he who is everywhere at every moment should be near a cross as truly as he is in every other spot of his universe!

In this way a part of the Christian Church became ashamed of the crucified Savior; but we should not impute this as a voluntary denial of him to all who now profess similar views; for often they do not discern the bearings of their doctrine. Let us be above the vulgar disposition to implicate men's motives in the offence of their opinions.

Yet at the same time we ought not, with that sickly and spurious liberality which is criminal indifference to truth, for a moment to overlook the certain and legitimate inference, that as the Christ they believe in, is not the Christ we find in the New Testament, and as they openly declare they would not value such a Savior did they find him there, they cannot but seem to us literally to be ashamed of him. At any rate their *creed* is ashamed of him; their system is offended at the doctrine of the cross.

Ours be the distinction of cleaving to the religion of Jesus as it is exhibited in its true humbling simplicity, stripped of all the pomp and glare of artificial ornament. Let not false shame and the pride of the imagination dim the pure Evangelical light by the vain and meretricious decorations of men's devices. May the Savior we obey be Christ *crucified*, as he is represented in the Scriptures—one that *could* be crucified—the lowly son of Mary, who in sympathizing love to men bore shame and sorrow and death in order to reclaim their allegiance to their God, not to appropriate their worship to himself. Let us not charge him with hypocritically wearing the semblance of men that he might seem to suffer and deserve the gratitude of the world, when all the time he was of a nature that rendered him incapable of pain. It would neutralize all the humbling tendency of his teaching, his commands and example, to believe that he was not what he seemed; but that, while he pretended to the bitterest abasement and humiliation, he was throughout inflated and buoyed up by the conscious possession of Supreme Divinity.

Such a belief, such a suspicion cannot but tend to invalidate the moral influence of his whole system. Of what effect, to one of enlarged reflection and discernment, is it to say, Let this mind be in me which was also in Christ Jesus, who when he was rich for our sake became poor, that we through his poverty might be rich,—if at the same time my system forces me to believe that in reality he never was poor, but all the time immeasurably inconceivably rich, rich with the wealth of every created treasure, with the splendors and endowments of Heaven and earth, and the infinite riches of the Godhead!

Or of what avail is it to say, his example calls upon us for the sacrifice of selfishness to benevolence, if there is a countervailing principle engrained with deep die throughout our creed, assuring us undoubtingly that he had that within him all the time by virtue of which he never did and never could make any real sacrifice of self at all. His self-abandonment was seeming, his disinterested sympathy was assumed, his agony was deceptive, his death was a vision, his person a phantom. We must believe with the Docetee. *We* preach Christ crucified—crucified literally and really, not apparently and delusively; and may we hold fast the lowly and unpretending spirit which flows from this true doctrine of the cross. May metaphysical subtilty and spiritual pride never make us ashamed of its primitive simplicity; and our ministers, who determine to know other theology among their flocks than that of Jesus Christ and him crucified, never have occasion to say to them in the words of Paul to the Galatians, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth *crucified?*"

H. G. E.

For the Register.

## THE LETTER TO DR. GANNETT.

MR. EDITOR,—I am unwilling that a fair and manly consideration of the grave subject discussed in my letter to Dr. Gannett, should be compromised by any personal reproaches, or any suspicions of bad motive. I shall not allow attention to be diverted from the main points, to secondary and incidental matters. The writer of an article in the Register,* of last week, has chosen to publish the intimation that my name was withheld from the Letter through timidity; though he accompanies the insinuation with a disavowal of his own belief in its truth. The implied charge is, that I am afraid to own the personal allusions to Dr. Gannett, or to his critique in the Christian Examiner;—Dr. G. being the only individual to whom there are any other than flattering allusions in the Letter. Accordingly, *I have communicated to Dr. Gannett the authorship of the Letter.* I am determined that it shall be owing to no fault of mine, if the great question before us is not allowed to rest on its own merits. Some of us have a foolish appetite for names, and, whether in churches or in periodicals, can form no judgment of the worth of ideas, independently of them. To that sort of curiosity I have no disposition to minister. If there is truth in the Letter, be assured, my name would not help it. If there is error there, I trust my name would not weaken it. It was my own opinion, and is still, that the Letter contains more frequent and more emphatic terms of respect, honor, praise, and admiration of our worthy and devoted friend and teacher, than of reproach. If any body else feels personally aggrieved by any portion of the Letter, I promise to furnish him my name most cheerfully.

It is characteristic of a weak cause to present oblique issues, and dwell on subordinate details. Dr. Putnam's discourse was all wrong, because it was preached as a sermon on a public occasion. The sin of my Letter is that it is anonymous. And I observe that another writer in the Register entertains nervous apprehensions lest this bug-bear topic should be thrust into the Salem Convention to disturb the peace of Zion. May I be so bold as to ask,—if neither the pulpit nor the anonymous pages of a newspaper, nor an open, general convention, is a fit place for the honest discussion of the question,—where shall we carry it?

It is consoling to remark, however, that the course of circumstances is rapidly superseding the necessity of debate.

The remainder of the article I have read with due respect. As it is composed almost entirely of assertion, warning and exhortation, there is no occasion to reply to it. The only thing that seems to be designed *to look towards* argument, is a reference to the teachings of History. If the writer is not too much afraid of "amplification," I hope he will be willing to show us from history, not by assertion, but a little more in detail, some refutation of the ground I took,—that a zealous denominationalism cannot practically be separated from sectarianism. My impression is that I have the testimony of History decidedly on my side of the question. But I am ready to be instructed.

If the style of the Letter is too rhetorical I am sorry for it.

What the writer of the article designates as a "caricature" of "ordinations" (he should have said "ordaining *councils*") was a simple and literal statement of facts!

Yours respectfully,

THE AUTHOR OF THE LETTER.

* The articles that *appear* as editorial, *are* such, from the hand of the editor. ED.

For the Register.

## AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

In compliance with a resolution passed by the Board of Directors at a meeting held on Monday, Oct. 4, the undersigned beg leave to submit to the Christian public the following brief statement of the present position and plans of the Society, for the information and encouragement of the friends of Israel.

The immediate aim of the Society is to occupy as fast as can be done with safety, the whole field of Jewish missions in the United States. This field may be said to comprise Boston and Albany, New York, Philadelphia, Baltimore, Charleston, New Orleans, Cincinnati, with the various points that may readily be reached from these centres of operation. To occupy it effectively will require at least *ten* devoted laborers.

The Board have just taken measures to establish missions *in four* of the cities here named. 1. The *Rev. John Neander*, of the Reformed Dutch Church, continues in *New York*.—2. Mr. *Frederic Immanuel Neuhaus* has been assigned to *Philadelphia*. Mr. N. is a missionary of ten years' standing, the last five of which he has spent in the service of the Free Church of Scotland, at Perth and Constantinople, in both of which places his labors were much blessed. His testimonials are of recent date, and of a very satisfactory character.—3. The *Rev. Sylvan Bonhomme*, of the Methodist Episcopal Church, has removed his family to *Baltimore*, which has been selected as the headquarters of his future missionary of the Baptist denomination was designated for *Charleston*. We do not give his name, because his final acceptance of the commission has not yet been received, though it is looked for daily.

These arrangements, *which include two missionaries*, have been made within the last month. A letter from a European correspondent also informs us, that two young men of fine accomplishments, who have been trained in the missionary institutions of Germany and Switzerland, expect soon to sail for this country, with a view to missionary work among their brethren of the house of Israel.

And now it is our painful duty to add, that just when the Board has undertaken these additional responsibilities, and would fain reach a position that would justify, should the opportunity offer, a yet further enlargement of their operations, it has pleased God to remove from us by death the *Rev. John H. Bernheim*, our faithful and beloved mission agent. The experience of a year and a half had fully proved the great value of his services in the work of enlisting the sympathy and co-operation of the Churches of New England, and much reliance was placed on his future efforts. Reverently would we hear and ponder the warning, conveyed to us by his sudden departure from the scene of his growing usefulness, to trust not in an arm of flesh, but in the living God. *Our treasury*, indeed, *is empty*—but as to the result we will not fear. We cannot allow ourselves to doubt that, as in many former emergencies, so now at this present crisis also we shall find the sweet promise made good to us, "As thy day is, so shall thy strength be." Never, it is confidently believed—and some of us have known this Society from the beginning—never were its aim and its plan so simple as now, and never yet had it so fair a prospect before it of being really useful in the blessed work of saving souls.

Brethren, in simplicity and godly sincerity, as we trust, we have laid our case before you. Bear it with you to the throne, and there, in the presence of Him who wept over Jerusalem, and "died for that nation—and not for that nation only," but for us also—determine your duty in regard to it.

In behalf of the Board,

PH. MILLEDOLER, *President.*
JOHN LILLIE, *Sec. for Dom. Cor.*
MARCUS WILBUR, *Treasurer.*
*3 Pine St., N. Y.*

## OBITUARIES.

For the Register.

### LINES

TO THE MEMORY OF JOHN BRYANT, *who died Oct. 15th, 1847.*

"Father, into thy hands I commit my spirit."

The last word is said, the last look is given!
The strong ties of earth, forever are riven!
The spirit is free from its prison of clay,
And rises to heaven, from darkness to day!

It has passed to its home of radiant light,
Where the glory of God is unveiled to the sight!
Where rivers of pleasure unceasingly roll,
And the smile of the Lord is the life of the soul.

We would not recall thee! though we see thee no more,
Till we meet thee again, where parting is o'er!
Till we breathe the pure air of a heavenly clime,
Beyond change, or blight, or the stern spoiler Time!

L. G. P.

October 16th, 1847.

MRS. MATILDA T. CURTIS.

Died at Scituate at the house of her father Samuel A. Turner, on the 2d inst, MRS MATILDA T., aged 23. wife of Mr. Stephen Curtis of Providence R. I. She finished her education at the Normal School at Bridgewater. She had been a teacher of youth six years previous to her marriage; the two last in Boston. As a child and sister she was always dutiful and affectionate; as a wife devoted and faithful; as a teacher, she has given entire satisfaction. She was of a cheerful disposition, patient during her sickness and never heard to utter a complaint. About an hour before her death she announced with perfect composure to those present that the time of her departure had arrived. Upon being asked by her father why she was so confident of the near approach of her dissolution, she answered that her sight was going, and then requested the window blinds to be thrown open that she might once more see the hills and the scenery. She then observed in a perfectly calm and dignified manner that she had endeavored to do her whole duty in life, agreeably to the directions contained in the Scriptures; and that she relied with perfect confidence on the promises of the Savior to the faithful. I should like to have lived longer, said she, but our separation will be short, we shall meet again. Think of *me* often said she, for I certainly shall of you all, if I am permitted to know what is going on here—and a few minutes more closed her earthly career, without the least struggle or emotion. Mrs. Curtis was a Unitarian, was constant in her attendance upon the public worship of God, and took great interest in benevolent societies, and particularly that of the Sunday School wherever she happened to be.

"Death's shafts fly thick,
The cup goes round;
And who so artful as to put it by?
God's will be done."

MRS. ELIZA C. GAY.

Died, on the 18th inst., at her residence in Dedham, Mrs. Eliza Carlile Gay, relict of the late Dr. Geo. H. Gay, of Boston, aged 46. In offering a public testimony to departed worth, we not only gratify the feelings of personal friendship, but do something to give efficacy and permanent influence to a christian example. Of virtuous and high-minded ancestry, she seemed to partake of their noble spirit. Possessing a mind naturally strong, and united with quick and tender sensibilities, she was capable of the deepest attachments and sympathies, and was never long without worthy objects for their exercise. Possessing a cultivated mind, and distinguished for ease and refinement of manners, she drew around her a large circle of friends, who were ever sure to find in her society both instruction and pleasure. Benevolence seeming an ever acting principle, in her the inexperienced found an adviser, retiring worth aid and encouragement, and the sufferings of humanity a ready alleviation. The poor will remember her unostentatious charity, and the employed the kind word of advice; in a word, in her death not only have relations and immediate friends sustained a heavy bereavement, but the church, of which she was a valued and efficient member, and society at large will feel that a valued one has been called from their midst, leaving a void not soon to be filled.

Though absent, may the influence of her example ever be felt, and may those who have taken the parting look of all that earth can claim, follow her with the eye of faith to the "spirit land," where the Saviour has prepared mansions for such as love Him, and keep His commandments.

MORE MISSIONARIES FOR CHINA. Two

## LETTER FROM MARIA EDGEWORTH.

JOSIAH QUINCY, JR. Esq., *Mayor of Boston and Chairman of the Relief Committee for the distressed Irish.*

Honorable and Honored Sir—I beg you will present the most grateful thanks of this town and the neighborhood of Edgeworth-town, for the most seasonable relief which your committee afforded them in their utmost need. The many barrels of provisions, which you sent for this purpose by the U. S ship Macedonian, arrived safely at Cove of Cork; and the Limerick Auxiliary Committee (after some delay which has prevented your sooner receiving our thanks) gave me an order on Dublin for an equal quantity of meal, which I accepted, to avoid the expense of carriage and the danger of fall of price or of deterioration by keeping. The expenses of transport in Ireland were about five pounds ten shillings; the amount of cash obtained by the sale of the 50 barrels of corn, amounted to *forty pounds clear.*

This amount I put into the hands of our excellent Vicar (Rev. John Powell) in cash, as the distribution of friends in Boston, to the relief of the poor in this parish. The reason I put this into his hands in *cash* was, that on his sending information of this contribution to Government Relief Fund, in Dublin, the amount is doubled by them according to the usual practice, so that our Forty Pounds proceeds became Eighty pounds relief for the poor of this town and neighborhood. This sum, well managed, as it will not fail to be by our excellent Vicar, will do more and more than all the good your benevolent hearts could desire for us.

Our harvest and the season promising well, we gratefully trust that our distress from famine and fever is over. But much will be required before the poor can support *themselves* again or regain their employments and habits of independence and exertions. What you have already done in our power, Gentlemen of the Relief Committee of Boston, by these 50 barrels of provisions, (£80) will carry us through a difficult period, and we shall often in the course of it, thank you in our hearts and prayers. Permit me, dear Sir, to return through you to your Committee, on my own part my particular thanks for the honor and pleasure they have done me by this mark of their confidence, by the high distinction they have conferred upon me by placing their bounty at my disposal. I consider it as the greatest honor and gratification which I have received in the whole course of my *long* life, and my 81st year, I can assure you I feel it most warmly; and am especially glad to owe this pleasure to American friends—from whom known and unknown personally I have received so much.

I am, Honored Sir, your grateful

MARIA EDGEWORTH.

*Edgeworth-town, Aug. 28th, 1847.*

## MORAL AND RELIGIOUS.

INTEMPERANCE. It is much to be regretted that the Temperance cause is still so little advanced in France and French Switzerland; for the people there are very much addicted to alcoholic liquors. Our manufacturing districts, in particular, are ravaged by this scourge. The Normans, people of Normandy, of Flanders and the northern provinces, make brandy their only drink. They expend a great part of their wages in ruin both their health and their purse. See that company of pale and ragged laborers; their step is tottering, their back bent, their look stupid, and they exhibit in mature life all the signs of decrepid old age. What has brought them to this miserable state? They have drunk immoderately of spiritous liquors. But our statesmen and our literary men have other cares than to busy themselves with the physical, moral and intellectual elevation of the poorer classes. They are struggling for honors and for gain. They contend for the possession of political power, and while they are engaged in their idle quarrels, the laboring people are sunk in ignorance and vice. [Cor. N. Y. Obs.

PAUPERISM. We find in our foreign exchanges, interesting statistics of pauperism in England, Scotland, and Ireland. The table below we compile from materials in our possession. It presents a comparative view of the amount of pauperism *relieved by public charity in those* three countries, and in Paris, New York, and Boston:

| 1841. | Population. | Paupers. | Per cent. |
|---|---|---|---|
| England, | 15,906,741 | 1,470,970 | 9.2 |
| Scotland, | 2,620,184 | 96,326 | 3.7 |
| Ireland, | 8,175,124 | 125,774 | 1.5 |

During the last two years the proportion of paupers must have largely increased in Ireland.

| 1847. | Population. | Paupers. | Proportion. |
|---|---|---|---|
| Paris | 945,731 | 66,150 | 7. |

On the 1st of May, the number of persons receiving bread-tickets (a device of the Government to enable the poor to obtain bread at a cheaper rate than the market price) was 422,440 or 44.6 per cent. of the whole population.

| 1845. | Population. | Paupers. | Proportion. |
|---|---|---|---|
| New York, | 371,102 | 1,953 | 0.5 |
| Boston, | 114,366 | 3,593 | 3.3 |

In Boston, the out-door as well as in-door poor are included in this table; we suppose those put down as paupers for New York are the in-door poor. The probability is, not that there is less amount of pauperism in New York than Boston, but that fewer paupers are relieved.

| 1845. | Population. | Paupers. | Proportion. |
|---|---|---|---|
| State of New York | 2,604,475 | 8,909 | 0.3 |

or in other words, the proportion of paupers relieved the whole population is—

| | | |
|---|---|---|
| In England, | 1 in | 11 |
| In Scotland, | 1 in | 27 |
| In Ireland, | 1 in | 65 |
| In Paris, | 1 in | 14 |
| In New York State, | 1 in | 292 |
| In New Yoak city | 1 in | 190 |
| In Boston, | 1 in | 32 |

The contrast in the social condition of New York and England, indicated by the proportion of pauperism in each, is wonderful.

Other curious facts are disclosed by these statistics. Who would have thought that pauperism was so much more prevalent in England than in Ireland, or that the proportion of paupers in Ireland, in 1841, was not half so great as the proportion in Boston in 1845; New York State, which is for the most part agricultural, returns but one pauper in 292 of the population; Boston city distinguished for her manufactures and commerce, returns one to every 32 souls of her whole population. In the case of Ireland it should be remarked, that the table shows the whole number of paupers *returned.*

The expenditure on each pauper is—

| | |
|---|---|
| In England | $ 15.41 1-4 |
| In Scotland | 16.68 |
| In Ireland | 10.68 3-4 |
| In Boston | 15.07 |

[Nat. Era.

TRADE IN SEDUCTION. One of the last acts of the British Parliament was to pass a bill for punishing and so preventing "traffic in seduction." To such a pitch has this infernal traffic been carried, that one hundred thousand females petitioned the Queen to draw the attention of Parliament to the subject, but it is doubted if laws can be so framed as to prevent to any extent this wholesale prostitution. The facilities for carrying on such a traffic are doubtless greatly increased by the extreme poverty and ignorance of the poorer classes. The petition says:

"A system exists by which not only undue facilities and temptations are held out to the criminal, the giddy and the poor to enter on a life of infamy, degradation and ruin, but unwary young females and mere children are entrapped and sold into the hands of profligate libertines. Agents are sent into the towns and villages of the United Kingdom, whose ostensible object is to engage young girls for domestic service, or other domestic employment, but whose real design is to degrade and ruin them. Female agents are also employed in London and many of our large towns, to watch the public conveyances and decoy the simple and inexperienced into houses of moral pollution and crime by offers of advice and temporary protection. By such and other means the entrapping of innocent young women is reduced to a regular trade, the existence of which is highly discreditable to the nation.

LEAGUE OF UNIVERSAL BROTHERHOOD. A meeting to promote this important object, was held on Tuesday evening, Aug. 31st, at the Temperance-hall, Hammersmith. Elihu Burritt, Esq., was present, and explained the principles on which the "League" is based. Addresses were also given by Mr. Jas. Balfour, Rev. J. T. Cummings, Independent minister, and Rev. J. Bird, Baptist minister. B. Linging, Esq., a member of the Society of Friends, presided. The information communicated by the various speakers was received with much applause, by an auditory consisting of about 400 persons. The hall was entirely crowded; a large number of individuals were under the necessity of retiring from the doors, being unable to obtain admittance. A considerable number of signatures were attached to the "bond of brotherhood" at the conclusion of the proceedings.

ANGLICAN "SISTERS OF CHARITY." The *Morning Post* states, that some gentlemen of high character and considerable influence with the middle classes of society have determined to make a serious effort to establish "a corporate or collegiate institution of females," with somewhat similar objects in view to those of the Sisters of Charity on the Continent. The proposal is, to establish an Institution for the maintenance and education of nurses and visiters of the sick and poor. The Bishop of London, it is said, not only sanctions the plan, but has consented to become President of the proposed Institution.

DEACONESSES. The Protestants of France, as we learn from the Presbyterian's correspondent, are trying to establish an order of female religious laborers, under the title of Deaconesses, to be, according to appearances, a kind of Protestant counterpart of those orders of nuns and sisters and other kinds of female celibates, which Romanism has found so convenient for carrying out its purposes of subjugation. That female benevolence and labor are most valuable in promoting the best objects of Christianity, is a truth that Protestants would be the last to deny; but that in order to do woman's beautiful and useful part in the work of charity, it is necessary or wise that they should be segregated into orders, shut out from matrimony, and invested with a sort of ecclesiastical function and character, common sense and all history warrants us to doubt. The works of charity appropriate to woman's sphere are never better done than when left to the spontaneous impulses of piety, working in accordance with natural laws and usages of society. [Evangelist.

SALEM ASSOCIATION. The Minutes of the late meeting of this body, neatly printed by Mr. Putnam, show that the additions to the churches by baptism during the year have been 217; the net gain 149; making a total of 5995.

The Wachusett Association held its fifth anniversary at Fitchburg, Sept. 8 and 9. The number of churches is 15, additions by baptism, 19, total, 1338.

WESTFIELD ASSOCIATION. The Minutes of the thirty-seventh anniversary of this body represent the churches as in general in a healthy and prosperous state. The number of churches is 19; and their aggregate of numbers is 1,838—a nett gain of 58, although only 18 have been added by baptism.

The second number of Park Benjamin's *New World* contains the following:—

CLERICAL JOKE. A few years since when the Rev. Dr. Hawks, the celebrated Episcopal clergyman, was about leaving New York for the South, he was waited upon by the vestrymen of a small church in Westchester county, and urgently solicited to take charge of the same. The Rev. Dr. graciously received the committee, but respectfully declined the proposal, urging as a chief objection that the salary, though liberal for the parish which they represented, would be inadequate for his expenses, having a considerable family of small children to educate and provide for. One of the committee replied, "the Lord will take care of them; he has promised to hear the young ravens when they cry, and to provide for them." "Very true," said the Rev. gentleman, "but he has not promised to provide for the young Hawks."

BIBLE DESTITUTION IN NEW YORK CITY.—The exploration of the city has just been completed. The work was successfully terminated on the 20th of August, having occupied a little more than eight months in its prosecution.

The amount of destitution was of course found to vary with the character of the locality in which the exploration was made; the highest average of an entire ward being about one to five and a half, though in some of the more degraded sections of the city it was found much greater. The average number of families found destitute throughout the entire city was about one in eight, or about twelve and a half per cent of the population.

GEORGETOWN COLLEGE. Dr. Malcolm writes: We have now 106 students, among which are 19 young Baptist preachers! Order and studiousness prevail, and we consider the college more flourishing than at any former period.

We learn from the "Banner" that the Fall Term commences with upwards of one hundred students.

CASE OF BISHOP ONDERDENK. The Joint Committee appointed by the General Episcopal Convention, to report on the best means of relieving the Diocese of New York from its anomalous position resulting from the indefinite suspension of its bishop, consists, on the part of the bishops, of Rt. Rev. Bishops Brownell, of Connecticut, Hopkins, of Vermont, Ives, of North Carolina, Otey, of Tennessee, Potter, of Pennsylvania, Cobb, of Alabama, and Lee, of Delaware; and on the part of the Deputies, of Rev. S. F. Jarvis, of Connecticut, Rev. Charles Burroughs, New Hampshire, Rev. E. C. McGuire, Virginia, Rev. Dr. Van Ingen, Judge Jones, of New York, Judge Chambers, Maryland, R. F. W. Alston, South Carolina.

It is understood that the House of Bishops had great difficulty in arranging this Committee, having balloted more than twenty times. A proposition to allow the President to nominate was negatived; the Senior Bishop being in the chair.

NEW YORK INDIANS. Forty-six persons have been admitted to church fellowship at the different stations, making the present number of church members three hundred and six. Of those who have been received into the church within the last twelve months, three were admitted at Tuscarora, twelve at Cattaraugus upper station, twenty-two at Cattaraugus lower station, and nine at Alleghany.

REV. DR. CHARLES WESLEY. The London Record states that the grandson of the poet of Methodism has been appointed by the Queen one of the chaplains in ordinary to her Majesty.

ROMISH MISSIONS. Total receipts for the year 1746, $668,986. Balance on hand at the commencement of the year, $57,849. Total means for 1846, $726,805.

*Disbursements.* Missions in Europe, $120,447; missions in Asia, $205,656; missions in Africa, $68,811; missions in America, $190,541; missions in Oceanica, $81,040. Expenses for printing and publications, $42,093. Incidental expenses, $780. Total disbursements for 1846, $726,300.

DR. KING. Dr. Dwight of Portland, now on a tour through Europe, writes to the Editor of the Christian Mirror from Geneva, Switzerland, under the date of August 26:

"I will close this letter by adding, that, as I had entered on its commencement, a knock at my chamber door preceded the entrance of Rev. Dr. King of Athens, who had been constrained to flee for his life from the fury of his persecutors. The government of the country, in its inability to protect him, besought him to withdraw; and such was the emergency, that he hurried away leaving wife and children behind. He came first to Trieste, thence across the Austrian territories, where he was for two days oppressed with sickness, and when reaching some city of Switzerland changed his last sovereign. Here he is in the midst of sympathizing friends.

NEW YORK STATE TEMPERANCE CONVENTION. A Convention of friends of the Temperance Reform—respectable in numbers and ardent in conviction—assembled at Albany on the 16th ult., but did little on that day beyond effecting an organization. On the following day (Friday) a very animated and earnest debate sprang up on the general subject of Temperance policy and Temperance measures, with especial reference to Legislation; which engrossed nearly the entire day, from ten A. M. to six P. M. The main question debated was the propriety and policy of renewing the call for Legislative action to repress intemperance, on which question the division of sentiment was nearly equal. A part strenuously advocated the direct repression of the traffic, while the remainder held that the end would be more surely attained by repealing all laws referring to license, and leaving every dealer in alcohol responsible at common law for all the evil consequences of his business.

DISCIPLINE OF JEWISH OFFENDERS FOR KEEPING IMPROPER HOUSES. It having been ascertained that a large number of the houses of a certain description, into which young and inexperienced females are inveigled, are kept by persons of the Jewish nation, the present High Priest or Chief Rabbi (Mr. Adler) has, within the last week or two, caused it to be intimated that no member of the Jewish persuasion who is the keeper of an improper house, either directly or indirectly, will be permitted to attend the Synagogue, nor be acknowledge, as one of the people; that neither their sons nor their daughters shall be allowed to be married according to the Jewish ritual, nor will any of the religious rites be performed at the birth of a child; and should the party die at the time of keeping such a house, he will be refused the rite of sepulture; no prayers will be read, nor will they be interred amongst their forefathers, but be buried behind what are termed the boards, the same as if the party had died accurst.

[London paper.

WINDFALL TO THE JESUITS. M. Peyron, lately a pupil of the Polytechnic School, the young brother-in-law of M. Alfred de Montesquieu, who lately stabbed himself, became a few months ago a noviciate in a convent of Jesuits, and has given up to the order the whole of his fortune, amounting to 4,900,000 francs.

POSITION OF JEWISH FEMALES. The Jewish authorities have denied to females the right of praising God at the consecration of a Jewish Synagogue. On this curious case of conscience the Rev. Mr. Leo, of New York, has felt himself constrained, it would appear, by some recent occurrences, to take the best rabbinical counsel. Dr. Adler of London, "informs him in reply," (we give the italics as we find them in the *Occident*,) that it is *by no means* correct to permit ladies to assist with their vocal powers at the consecration of a Synagogue." And Mr. Leo adds, tha: "the Rev. Dr. Lilienthal, chief Rabbi here, as well as all the learned men I have consulted upon the subject, express the same opinion.

THE POSTHUMOUS WORKS OF DR. CHALMERS. The late Dr. Chalmers has left a large quantity of unpublished manuscripts, among which is a Commentary on the Scriptures as far as the book of Jeremiah. Among the manuscripts in a fit state for publication, are also the series of lectures which he delivered as Professor of Divinity in the University of Edinburgh. These lectures are understood to be singularly original and brilliant. There have likewise been found among the correspondence which Dr. Chalmers carried on with nearly all the distinguished men of the present century, a number of letters of a deeply interesting nature, sufficient to make, with a memoir of himself, four large octavo volumes. The whole of the reverend gentleman's manuscripts have been bought by Mr. Thomas Constable, son of Mr. Constable, the friend of Sir Walter Scott, and publisher of all his works. Mr. Constable has given the sum of 10,000*l.* The largest amount ever before given, under similar circumstances, was, 4500*l.* which Mr. Murray gave to the sons of Mr. Wilberforce for his "Life and Correspondence."—London Observer.

The Edinburgh Witness adds. The Scriptural Commentary consists of two series. The Daily Scripture Readings, being Dr. Chalmers' first and readiest thoughts upon the passage coming daily under review, extend from Genesis to the end of Jeremiah. The second series, or Sabbath Meditations, are of a more devotional character. They extend in the Old Testament from Genesis to the second Book of Kings, and embrace the *whole* of the New Testament. Dr. Chalmers has also left a number of valuable lectures on Butler's "Analogy," which cannot fail to be a highly popular work, especially in our Universities. We have reason to know that the pecuniary advantage to accrue to the family of Dr. Chalmers will, to a great extent, be dependent on the amount of sales.

SINGULAR FACTS TO EXIST UNDER THE GOVERNMENT OF A CHRISTIAN COUNTRY. The Rev. Mr. BOAZ, a missionary of the London Missionary Society, who is laboring in India, recently said: "At this moment, in the city of Calcutta, there are hundreds of young men, well educated, thoroughly versed in all the great truths of our holy religion, who are prepared, when the Government shall remove the great restriction which now rests upon the profession of Christianity, to acknowledge themselves on the Lord's side. The restriction to which I refer, (and I say it with all respect for the British admiistration in India,) is, that when a man recieves baptism, and puts on Christ, loses his property, his friends, his connections, and becomes a completely isolated being in the midst of thousands."

## SECULAR SUMMARY.

FROM EUROPE. The steamship Cambria arrived at this port on Tuesday morning, 19th inst. She has brought English papers of Oct. 5th. The Journal says:—

"The commercial news by this arrival is of the most disastrous character. Continued heavy failures in London, have caused a panic in the London, Liverpool and Manchester markets. There has consequently been a serious decline in the prices of stocks, cotton, breadstuffs, West India and other produce. Some of the cotton mills in Manchester have suspended operations, and unabated commercial distress prevails in all the principal cities.

DEATH OF HON. A. H. EVERETT. The news from China is up to the 22d of August. We receive intelligence of the death of the Hon. Alexander H. Everett, late U. S. resident Commissioner at Canton. He died on the 29th of June, of a distressing chronic disease which had for some time preyed upon his constitution. He was quite conscious at the last of the near and certain approach of death, and bowed with Christian submission to the will of heaven.

FRANCE. The Duke d'Aumale has been appointed Governor General of Africa. A royal ordinance has been issued calling for 60,000 men for the contingencies of the present year. We are told that the commercial embarrassments of failures in England, have spread great consternation among the monied interests of Paris.

SPAIN. Affairs remain in an unsettled condition. It was believed a crisis would soon take place.

PORTUGAL. The Queen is again on her throne, and the civil war is at an end.

ITALY. The news from Italy is not important. The Pope is firm in his resistance of the encroachments of Austria, and appears to be sustained by his subjects.

SWITZERLAND is threatened with a sanguinary civil war. Actual preparations for hostilities are in progress.

PRUSSIA. The cholera has appeared in Warsaw. It has also appeared at Russin, where it first manifested itself in northern Europe in 1832. But it is said to be milder in its character.

MASSACHUSETTS COLONIZATION SOCIETY. At a meeting of the Board of Mangers, Oct. 13, 1847, the following preamble and resolutions were adopted, viz:—

"Whereas it has pleased our Heavenly Father to take to himself the Rev. Caleb J. Tenney, who had been the able, faithful and successful agent of this Society from the time of his appointment, June 11, 1843, to his death September 28, 1847; therefore,

"Resolved, that we here record our high estimate of his intellectual ability, his moral worth, and his useful labors. In our judgment, whatever prosperity has attended the cause of Colonization for a few years past, has been owing, in a great measure, to the truly Christian spirit and sound practical wisdom with which he has labored for its promotion, and to the weight of the testimony borne in its favor by such a man as he was known to be.

"Resolved, that the Secretary communicate this resolution to the bereaved family, as an assurance of sympathy in this affliction, and also cause it to be published."

Attest, JOSEPH TRACY, Secretary.

NEW DICTIONARY. We understand that the Messrs. Merriam will bring out their new edition of Webster's Quarto Dictionary in one volume the 30th inst.

This edition will contain a greater amount of matter than any volume ever published in this country. About forty years of labor have been bestowed by the author and editors, in preparing and perfecting the work, and at $6.—the price at which it is to be sold—we think it decidedly the cheapest American book that has ever appeared. Its superiority over every other English Dictionary seems generally conceded, here and in England.

It should be borne in mind that this is the entire work, *unabridged*, containing, indeed, a considerably larger amount than the former editions, although sold at a much reduced price.

[Springfield Gazette.

DEATH OF EX-CHIEF JUSTICE WARD. The Post of Friday morning says: About two o'clock yesterday morning, the Hon. Artemas Ward, formerly, and for a period of 19 years, Chief Justice of the Court of Common Pleas, died at his residence in Park street. He was 84 years of age. He graduated in 1783. Harrison Gray Otis and Ambrose Spencer were in the same class.

WESTERN NEW YORK. It is stated as a remarkable fact, that the population of Western New York, excluding the cities of Buffalo and Rochester, has decreased in the last five years, by emigration west.

BISHOP ONDERDONK. The New York Tribune says a rumor is current in certain circles, that the late P. G. Stuyvesant left an annuity of $1000 to Bishop Onderdonk, on condition of his resigning his office.

OPENING OF GIRARD COLLEGE. The Philadelphia Ledger of Saturday morning says: At last a time has been fixed for the opening of the Girard College. The architect, in answer to a letter from the President of the Board of Directors, says the entire work will be completed by the 1st of December next, and the building committee have authorized the board of control to take possession of one of the rooms on the 12th inst, for the purpose of furnishing the College, preparatory to the final surrender of the premises in December.

REMARKABLE ANTIQUARIAN DISCOVERIES. Mr. W. H. Rolfe, of Sandwich, assisted by Mr. T. Wright and C. Smith, has been pursuing with considerable success the researches commenced last year among the early Anglo-Saxon graves then discovered on the Osengaldown in the isle of Thanet. During one week, there were eight graves opened, which furnished a number of arms and personal ornaments. In one grave were discovered a male skeleton, with the skeletons of his wife, and, apparently his daughter, evidently all three interred at the same time, and in a position which evinces the affectionate feelings of our early forefathers. They lay arm in arm, and the faces of the man and his wife were separated only by the warrior's spear. Another grave contained also skeletons of a male and female, the forehead of the former resting on his partner's cheek. On the breast of this lady was found a magnificent brooch of silver gilt set with garnets. [Sci. Amer.

A STRANGE CASE. A young girl has lately been brought to Boston for the benefit of eminent medical treatment, who has been suffering for several years with a strange infirmity. It is a noise in the throat, loud and distinct, and sounds like the striking of two metals together or castinets used by boys in the street. The noise is without intermission, save perhaps for a few minutes occasionally. As yet, the cause of the noise has not been ascertained, or any means found to abate the disorder, which so far has been on the gradual increase. It is totally distinct from the motion of the lungs while breathing, and altogether is one of those cases which are beyond the ken of human wisdom. [Ibid.

NON-SLAVEHOLDERS. The *National Era* says, that in Kentucky, where the number of small Slaveholders is greater in proportion than in the Southern States, there are, according to the auditors's books, but 31,000 Slaveholders, out of a population of 275,000 whites over twenty-one years of age. The estimate is not too low, which reckons the whole number of slave owners at 250,000. The total white population of the South, over twenty-one years of age, must be, at least, 1,500,000 souls; of whom only 250,000 are Slaveholders.

A TELESCOPIC COMET was discovered by a lady of Nantucket on the morning of the 1st inst., in the Constellation Cepheus. It is now visible to the naked eye.

SUDDEN DEATH. Mr. A. D. Patterson, the able editor of the Anglo American, New York, died at an early hour Saturday morning last.

HISTORICAL. At a late meeting of the New York Historical Society the following interesting piece of antiquity was presented and caused no little merriment. The father of his country, like the primeval father of his race, dressed in the skins of beasts! All that 6000 years of civilization had done was probably a slight improvement in the tanning and tailoring.

NEWBURGH, 5th Nov., 1782.

*Dear Sir*—By Dr. Gregg I send you four joes, £6 9. 3., which appears to be the balance due you for your lands.

I pray you to get me made by the measure enclosed, a pair of the nicest and best leather breeches. I know not at this time, who is esteemed the most celebrated maker, or I would not trouble you with so small a matter. Formerly, there was a person called, I think, Mr. Carabous, by whom very neat breeches were made. Whether they are yet to be had, I know not, neither do I know the prices of the leather breeches at this day, but if the money sent is not sufficient, the deficiency shall be paid on demand. I would beg to have them sent to me as soon as possible. I shall thank you for reiterating my request that they may be made roomy in the seat. They generally make them so tight in the thigh that it is with difficulty they can be drawn on. The measure enclosed is the size I would have not what they could be brought to by stretching.

Yours, &c. G. WASHINGTON.

The gentleman stated that the person who presented the letter had, when a boy, refused $100 for it.

THE GOVERNMENT AND THE WAR. The Union of Monday night has the following remarks, which may be looked upon as exhibiting the views and determination of the government at Washington upon the future conduct of the war with Mexico:—

*Forbearance has ceased to be a Virtue.* We understand it has been determined by the government to make no further overtures of peace on our part. When Mexico wants peace hereafter, let her sue for it. We are now in the possession of her capital, principal cities, ports and possessions. Large reinforcements are daily moving forward from Vera Cruz, sufficient to support the gallant column in the present occupation of the capital, Puebla, &c., and to open, and keep open, the line of communication between the seaboard and the main army. In addition to, and besides the regiments now organizing and moving forward from Kentucky, Tennessee, and Indiana, other reinforcements, to the full extent authorized by the law of Congress, will be called out at once, to make certain of the security of the army in its present occupation and operations.

As the continuance of the war is forced upon us, it must be waged with vigor. The country conquered must be occupied and governed by martial law, and its resources and revenues rendered tributary in every practicable manner to the support of our occupation and government.

We are happy to learn that there are ample means in the treasury (thanks to the operation of the tariff of 1846) for the most vigorous prosecution of the war, including the organization, equipment, transportation, &c., of all the new troops required, until some time after the meeting of Congress.

CRIME AMONG MINORS. During the year 1846 there were arrested for larceny by various officers in this city 112 minors. During the first nine months of the present year, there have been arrested for the same offence 110 minors, of whom 4 were aged eight years; 3 nine years; 5 ten years; 8 eleven years; 28 twelve years; 9 thirteen years; 14 fourteen years; 5 fifteen years; 11 sixteen years; 9 seventeen years; 6 eighteen years, and the remainder of the whole number nineteen and twenty years of age. Of the whole number only *nine* were children of American parents—ninety-eight being of Irish parentage, and three being negroes.

[Mer. Jour.

DEATH OF MR. F. H. HOOPER. The sudden death of this gentleman occurred on Sunday, at one of our respectable hotels. The Star says "that Mr. Hooper had for several years been troubled with asthma, and that for the past fifteen years, his left lung had been wholly inactive. Friday evening Mr. Hooper had made arrangements to take a short walk the following morning, in company with a friend, who accordingly called at the appointed hour. Upon going to his room, Mr. H. was found partially dressed and dead. The death of Mr. H. will long be lamented by a large circle of relatives and friends to whom he had become greatly endeared."

☞ We observe several journals that mention in very flattering terms a recent invention of Dr. Morton, (of Ether celebrity) called the dentometer, by which he can ensure to patients a more complete fit and easy working of artificial sets of teeth, than has hitherto been thought practicable even by the most skilful of the profession.

Whatever may be the merits of Dr. M's more recent mechanical improvements—and we have no fear that they are over-praised—we are reminded of our own personal knowledge of an operation of the greatest delicacy, performed by him some two or three years since, by which a young man, born without a roof to his mouth, and lacking front teeth, had this seemingly irreparable defect remedied with surprising success, by Dr. M's insertion of an artificial roof and teeth, thus giving to the patient for the first time, the power of articulate speech. We observe that one of these artificial roofs is among the specimens in Dr. M's case—and we are unwilling, knowing the almost inestimable benefit which a similar one conferred, that this should escape the notice of any one whom it might relieve, from its being placed among more striking productions of Dr. M's skill. It certainly has been that gentleman's fortune, if we should not rather say his merit—by such operations, and even much more eminently by his recent gift to the world of the unknown properties of Ether, to confer such practical benefits upon his fellow creatures, as falls to the lot of but few men in an age. We trust he will have his reward both in reflecting what suffering he has mitigated, and the not less necessary and more substantial form of increased professional income.—Dr. Morton's Office is at 19, Tremont Row. [Emancipator.

☞ A CARD. The First Congregational Society of Haverhill, through their Committee, hereby acknowledge with sentiments of profound gratitude the ready sympathy and the timely and noble donation from the First Congregational Society of Salem to aid in rebuilding their Church which was utterly destroyed by fire at the commencement of the year.

The Society of Haverhill would also acknowledge the kind sympathy and aid of their brethren of Danvers.

CALEB HERSEY,
E. D. HUNKING,
ISAAC AMES.

Haverhill, Oct. 20, 1847. oct23

☞ THE CHESHIRE PASTORAL ASSOCIATION, will hold its next meeting at the house of Rev. J. Crosby in Charlestown, N. H., on Tuesday, Oct. 26th, at 10 o'clock, A. M.

A. A. LIVERMORE, Scribe.

☞ THE SABBATH SCHOOL ASSOCIATION, in connection with the Cheshire Pastoral Association, will hold its annual meeting in the Unitarian meeting-house in Charlestown, N. H., on Tuesday, Oct. 26th, at 2 o'clock, P. M. Business, Report, an Address, and extemporaneous remarks.

M. W. WILLIS, Secretary.

☞ J. B. GOUGH, will Lecture on SUNDAY EVENING next, at the Tremont Temple, at 7 o'clock, when those who were unable to obtain admission on the last Sabbath Evening, will have another opportunity of hearing this distinguished advocate of Total Abstinence.

## MARRIAGES.

In South Boston, 14th inst, by Rev G. W. Lippett, Mr Harrison O. Briggs, to Miss H. Elizabeth, daughter of Alpheus Stetson, Esq.

In Neponset, 14th inst, by Rev F. D. Huntington, Mr Samuel B. Wheeler, of Boston, to Miss Almira H., daughter of Mr Chandler Humphrey, of N.

In Waltham, 14th inst, by Rev Mr Hill, Mr B. T. Lane, to Miss Amanda Treat.

In Taunton, on the 13th inst, by Rev Mr Brigham, Mr James Henry Sprout, to Miss Sarah C. Crossman, eldest daughter of James W. Crossman, Esq.

In Canton, 3d inst, by Rev Mr Huntoon, Mr Wm. B. Horton, of Canton, to Miss Mary Farrington, of Milton.

In Pembroke, 14th inst, by Rev P. Smith, Mr Nathaniel S. Perry, to Miss Nancy W. Burgess, both of P. Also, 17th inst, Mr James B. Beverly of Abington, to Miss Caroline Sturtevant, of P.

## DEATHS.

In this city, Oct. 19th, of consumption, Mr Samuel Sawyer, 43.

In Raynham, on the 5th ult, Mrs Esther Williams, wife of Mr Stephen Williams, 92.

In Shirley, Oct. 4th, Lucinda, wife of David Livermore of Shirley, Mass., 76.

In Nashua, N. H., 12th inst, of dysentery and teething, Andrew Collins, infant child of John A., and Sarah C. Baldwin, 16 months 12 days.


BEWARE OF COUNTERFEITS AND IMITATIONS. The unparalleled and astonishing efficacy of DR. WISTAR'S BALSAM OF WILD CHERRY, in all the diseases for which it is recommended, curing many cases after the skill of the best physicians was unavailing, has effected a large and increasing demand for it. This fact has caused many unprincipled counterfeiters and imitators to palm off spurious mixtures, of similar name and appearance, for the genuine Balsam. Some are called "Syrup of Wild Cherry," "Balsam of Spikenard," "Wild Cherry Comfrey," &c. Another, "Webster's Balsam of Wild Cherry," mispelling the name, and forging certificates to resemble those of the true Balsam. "Dr. Wistar's Balsam of Wild Cherry," is the only genuine. The rest merely imitate the name of the originial, while they possess none of its virtues.

LOOK WELL TO THE MARKS OF THE GENUINE.

The genuine Balsam is put up in bottles, with the words "Dr. Wistar's Balsam of Wild Cherry, Phila.," blown in the glass; each bottle bearing a label on the front, with the signature of

H. WISTAR, M. D.

This will be enveloped hereafter with a new wrapper; copyright secured, 1844; on which will always appear the written signature of "I. BUTTS."

For sale by SETH W. FOWLE, 133 Washington street, Boston, and by Druggists generally. oct23

PREMIUM GOODS. The subscriber having purchased the "SUPERIOR" ASSORTMENT OF SOLAR LAMPS AND CHANDLIERS, GIRANDOLES AND CANDELABRA. recently exhibited at the Mechanics' Fair, now offers them for sale at his store, 29 TREMONT ROW, where he solicits also the attention of purchasers to his rich stock of Watches, Clocks, Silver and Sheffield Plate, Table Cutlery, Tea Trays, &c., &c.

oct23 GEORGE B. FOSTER.

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oct23 is3t

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DANCING AND

## POETRY.

For the Register.

### THE ARRIVAL.

The ship comes up the harbor. Every sail
Is set on every mast. The sun is bright,
And the blue waters 'round seem to rejoice
With her that she has 'scaped all perils now,
And safe returned unto her destined port.
Upon the wharf are groups straining their eyes
To tell her signal, and conjecturing
Her name. Some aided by the glass pronounce
More surely. The aged seamen know her
By her spars. Boats put out to welcome her.
She's past the Island Light, past yonder head,
And soon she will be here—so swift she sails.
To the wharf's extreme a boy comes running.
He listens to the sounds borne on the breeze.
"That is my father's voice," he cries 'oerjoyed,
Yet half in doubt as though it might not be.
And then again, "That is my father's voice!"
Nearer the vessel comes. He sees him now,
And points him out there leaning o'er the side.
He's all beside himself with hope and joy.
The vessel nears the wharf. The captain speaks,
And swift the sailors fly to every rope.
The yards are dropt, the sails are quickly furled,
And motionless the noble vessel lies
Beside the pier. Joyous greetings follow.
But most glad of all the boy. Ere the ship
Had touched the wharf, he from another's side
Had gained her deck, and seized his father's hand.

J. V.

For the Register.

### 'HOLD UP YOUR HEAD AND REJOICE.'

*(Chinese motto.)*

Hold up your head and rejoice!
Never cast earthward your eyes,
From nature there comes a sweet voice
Bidding be cheerful as wise.

Hold up your head, the true soul
Upward, for aye, takes its flight,
The stars beckon on, as they roll,
And shed o'er its pathway, their light.

The trees raise their heads to the sky,
The sun to the zenith looks up.
The smallest flower lifts up on high
To the rain-drop its beautiful cup.

Hold up your head—what hath earth,
That on your spirits should press?
Rejoice! from the hour of your birth
You were doomed to be blessed and to bless.

## MISCELLANEOUS.

[From the Union Magazine.]

### THE SWAMP GHOST AT CHRISTMAS.
### A SOUTHERN SKETCH.

BY MRS. MARY S. B. DANA.

It was Christmas Eve in old Carolina. Christmas Eve,—that fatal epoch for the denizens of the poultry-yard—when especially the finest, fattest turkeys, if they had the gift of prescience, might know that their hours were numbered, and that a similar fate to that which had befallen their fat friends about that time the previous year, most certainly awaited them. At Roseville, the plantation of Dr. Erasmus Jones, it might, however, be discerned that something more than the usual Christmas preparation was going forward, or that some excitement, greater than usual, caused every cheek to flush, and every eye to brighten at any unusual sound.—The truth was, that Frank Jones, the eldest son and brother, was that evening expected home.—For two whole years the family had not seen his joyous countenance, and little wonder was it that the fire of expectation sparkled in every eye. During these two years Master Frank had been at a distant northern college, poring over musty tomes,—at least, this was the belief of his fond parents and friends,—preparing himself for future distinction and usefulness.

Two beautiful sisters he had, named Emily and Lizzie; and these might now be seen standing at the large old-fashioned window of the upper hall, which commanded the best view of the avenue of stately oaks, leading from the high road to the house. There, too, was little Ned, with his curly flaxen hair, and large blue eyes, the very image of Lizzie, who had always been accounted the beauty of the family. Ned was apparently as anxious as anybody to see far down the avenue, for he was stretching himself upon tip-toe, and with evident inconvenience was making most persevering efforts to gaze out of the window.

"What can keep Frank so long?" exclaimed Lizzie, "I declare, it is almost sun-down. See, Emily! the sun is even now sinking behind the trees. Oh, suppose he should not come to-night!"

"Don't mention it, Lizzie, said Emily, "'t would be too bad; I should cry my eyes out.—But nonsense! I'm sure he'll come."

At these words Emily threw up the window sash, and leaning out as far as possible,—so far that Lizzie held her back with her strongest grasp,—she gazed intently down the long avenue, now, in the fading sunlight, deeply shaded by its over-arching moss-grown oaks. At some distance down the avenue stood a group of twenty or thirty negroes, watching for the beloved and earnestly-expected one. And now a slight movement was observed among them, while the sisters held their breath and gazed out into the deepening twilight still more earnestly.

"The negroes see something," exclaimed Lizzie, "Frank must be coming;" and just at this moment the whole group started suddenly, and scampered down the avenue at the very top of their speed, turning up their broad flat heels behind them in a manner that was perfectly wonderful to behold. The sisters needed no better assurance of the fact that the wanderer was certainly in sight; though their optics, not quite so keen as those of the negroes, still refused to give them the slightest glimpse of even a distant speck at the further end of the long avenue.—Down stairs they ran, however, little Neddie scrambling after them, and in another moment they had cleared the steps, and were speeding down the avenue after the negroes, their long ringlets streaming behind them on the breeze.

Youth, and joy, and hope, gave wings to their possessors, and the sisters flew rather than run; so that in a few moments they were clasped in their brother's arms. While this scene was enacting, the negroes stood respectfully aside, and then burst forth again the congratulations and thanksgivings, which had for a moment been interrupted. Such a bowing and courtesying, such ejaculations and kissings of the young master's hand! "Welcome home, my massa!"—"God bless de boy! how he is grow!" "Tank de farrar (the father.) I live for see um once more!" "Ki! he tall, same like old massa!"—these and similar exclamations resounded from side to side. And presently up trotted little Neddie, completely out of breath, yet retaining sufficient self-command to stretch out his arms, and hold up his rosy mouth for a kiss, which was heartily giving by the delighted Frank, over and over again.

All this while, there stood leaning against a tree a tall, dark-eyed stranger, whom no one had till this moment noticed, and whom Frank had been entirely too much occupied to introduce.—He was Frank's college friend, and at his earnest request had accompanied him home. With an apology for his apparent rudeness, Frank now introduced him as his particular friend, Mr. Charles Graham. The sisters had frequently heard his name before, for there were few of Frank's letters in which he did not figure. Emily and Lizzie frankly shook his hand, and at once expressed themselves delighted to see him; and the more so, as the pleasure was totally unexpected. All greetings and introductions being now for the present over, the whole party proceeded towards the house, followed by the negroes, two of whom led the young men's horses. Frank strode along with somewhat impatient steps, for he was yet to meet his father and mother.

And his *mommer*, where was she!—She who had nursed him in infancy—who had taken him from his mother when only two weeks old, and sustained and nourished him from the fountain of her own breast, while that mother lay for months at the very gates of death! Sure enough, where *was* she! she was not far off, but alas, poor creature! she was suffering from a disease of the eyes, which had so impaired her sight, that she could not go about as briskly as she used to, and was obliged to content herself with a more tardy welcome of her boy, as she fondly called him. She now stood leaning against the fence, and as Lizzie, who in her eagerness to convey to her invalid mother the glad tidings of her brother's arrival, had ran on somewhat in advance of the rest—passed by the old nurse, she called out to her, "Miss Lizzie, where's Mass Frank?" "See him yonder, mommer," said Lizzie; "now mind, you mus'nt *kiss* him before that strange gentleman;" and then as if struck with a sudden thought, the frolicksome girl turned suddenly, and ran back to her brother, the old nurse calling after her, "Oh, go 'long Miss Lizzie, you love to plague people."

"Where is mommer?" inquired Frank, as Lizzie ran towards him.

"There she is," said Lizzie, "waiting for you to go and kiss her." A quiet laugh was all the reply he made, but springing to the spot where his mommer stood, he stretched out both his hands to greet her. The affectionate old creature said not a word, but eagerly taking his hands, carried first one, and then the other to her lips; then bending down her head, she dropped a long low courtesy, kissed his hands again repeatedly, and ended her impressive greeting, by raising her tearful eyes to heaven, and uttering a fervent "Bless de Lord!"

Dr. Jones was now seen descending the steps to meet his boy, and after that was over, came the meeting of the mother with her first born son, upon the sacred privacy of which we care not to intrude. But now, all greetings over, Frank began to look about him, and to ask the thousand questions which naturally spring to the lips of those who have returned home after a long absence. Friends, neighbors, horses, dogs, and pets of all descriptions, came in for a share of his friendly notice; the stranger, meanwhile, looking about him, and listening to the artless conversation of the family with an air of interest and gratification.

It was not cold, though it was the 24th of December, but the fire was blazing cheerfully in the capacious chimney. "Oh, that *glorious* lightwood fire!" exclaimed Frank, "I have not seen such a cheerful blaze since I left home two years ago. What say you, Charles!" continued he, turning to his friend, "your famous anthracite may be *hotter*, but lightwood *is* more cheerful—more inspiring."

"It makes a beautiful fire certainly," replied Mr. Graham; "but," continued he, "you must not expect me to turn traitor to my Yankee home; let us make no comparisons, Frank."

"No unkind ones," said Frank gaily; and there the matter dropped.

The evening was spent delightfully, of course; first came the bountiful supper; then Frank opened his trunks, and brought out the presents he had selected in New York. Among these was a superb fan, something, indeed quite rich and recherche. "And who is this for?" said Lizzie, when all the other presents had been disposed of, and that was left alone. "That," said Frank slightly coloring, "is for my little playmate, Harriet Banks; and by the way, Lizzie, why did you not have her here to meet me?"

"Your little playmate!" exclaimed Lizzie, "why Hatty has become a woman since you saw her; you had better mind how you behave to her, or you may get your ears pulled before you know it, and may be have to fight half a dozen duels into the bargain."

"W-h-e-w!" whistled Frank; "never mind, I'm not afraid of her; and Charles, if you say so, we'll ride over there to morrow, and wish her a merry Christmas."

"With all my heart," said Mr. Graham.

"You had better not venture, Mr. Graham," said Emily, "for you will have to cross a tedious swamp, which at present is more full of water than usual. Indeed, sometimes it is nearly dry, but now I believe it is almost impassable."

"Impassable?" exclaimed Frank, "fy! Emily, fy! A swamp girl as you are, to call any swamp impassable!"

"But in addition to that, Mr. Graham," exclaimed Lizzie, somewhat hastily, and with an arch smile, "the ghost of a murdered man wanders there at all times, but is particularly restless about Christmas—for it was at that time he was murdered. He often shows himself to those adventurous persons who dare to disturb his resting place."

"But we are going in the day time, Lizzie," said her brother, "and respectable, *bona fide* ghosts never show themselves by day-light."

"At all events," said Mr. Graham, "I think we had better go; I for one would be delighted to see a Carolina ghost; then when I return home I will certainly go ghost-hunting, that I may compare our Yankee ghosts with your southern ones. Will not the young ladies accompany us?"

"Not to-morrow," replied Lizzie, "we always spend Christmas at home since our mother has been an invalid; but we will give you an early dinner, and you will have ample time to pay your visit, and get home before dark."

"Then perhaps we shall pass the fearful spot before his ghostship shall be stirring, and I shall miss the chance of seeing him," said Mr. Graham.

"Oh, we can ride out at midnight, for the express purpose," said Frank, "it is not more than a mile and a half from here."

While this conversation was going on, Anthony, a little negro boy, who belonged especially to Master Frank, stood just behind his chair, with eyes, mouth, and ears wide open, drinking in eagerly every word about the ghost, and feeling very much concerned and terror stricken.—At length he could keep silent no longer, but exclaimed: "Mass Frank, is *me* gwine wid you! Kase I *fraid* dah sperrit!"

"You booby, you!" said Frank, "do you think the sperrit, as you call it, is going to take any notice of home people when we have a stranger with us! why, it has better manners than that; besides, you can't see sperrit in the daytime, and we'll get home from Mr. Banks' before dark."

Anthony was a little re-assured, but still felt somewhat uncomfortable; however, he wisely said no more about it. Bedtime had now arrived, and the company parted for the night, some to sleep the sound and healthful sleep of youth and innocence, and some to dream of murders, impassable swamps, and ghosts. Before daylight the next morning, every soul in the house was aroused by the loud voices and boisterous mirth of the negroes, who came swarming in like bees; house-servants, field-hands, old and young, great and small, to awaken every slumberer, in order to 'catch' them. He who, on Christmas morning, first cries "Merry Christmast!" to another, has 'caught' him; and this catching is usually followed by a present of some description from the catchee to the catcher. All this amused Mr. Graham exceedingly, and he proposed to Frank to call some of them in, that he might hear them talk; for he protested he had never heard anything half so comical in his life. 'Old Tom,' was accordingly summoned to the bedroom of the young gentlemen. He was a field hand, but had been in the family from time immemorial, and was therefore, by right of seniority, a sort of privileged character.

He came in making a succession of most elaborate bows, and on being formally introduced to Mr. Graham, nothing could exceed his politeness. "Merry Christmas to you, massa!" he exclaimed, "Long life and crossperity!"

"Well, old Tom," said Frank, "how does the world go with you now? How does that boy of yours come on?"

"Oh, he come on middling, massa; he no good for much, but I lick um heap, an' I spec' I mek um good for someting one of dese days; de Lord knows I had for lick um heap, massa; I lick um no longer an las' night."

"You did!" said Frank, "what for?"

"Somebody bin gib um one letter for gib to massa, and he bin loss um; so I lick um for he *kayless*; (carelessness,) and den when he away he no bin loss um, I lick um for de *lie* he tell!"

"But he's a big boy, old Tom," said Frank, "I wonder he let's you whip him."

"Big boy for true," answered Tom, "but I lick um for all dat; big boy for true; enty he married! he! he! he!"

"Married!" exclaimed Frank, "you don't say so; do tell me all about it!"

"Why, you see, Mass Frank," said Tom, putting on a most mysterious air, and rolling up his sleeves by way of preparation for an important communication, "he bin axe me one night for let um go to Jane nigga-house; an I tell um yes, he kin go. Well, you see, I bin mistruss he bin guine for pay he tention to Jane dahter Sally, so I follow um sof'ly, for see what he bin arter. Well, Mass Frank, by de libin' jingo! *I bin tink true.* He gone in de nigga-house, an', as de Lord would hab it, dey was Sally sitting down all by heself, bilin hominy. Well, de boy go in, an' he sit eber so long eyein' Sally, but he no say nuttin. He kep so long for 'apress he min', dat I was jis' guine way 'bout my business, when I hear um speak. Den I tek my eye way from de hole, and put my *ear* to um. Well, he begin, 'Sally, I come for tell you someting bin weighin' pon my min' for some time; but I sway, Sally, I no know how for tell you.' Den Sally, she laugh, and say: 'You want for axe me for hab you, enty!' 'Dat's it, dat's de bery ting,' de boy say; 'granny! how de nigga bin know what I come for!' 'Lord!' Sally say, 'ent' you tink I kin see de flash ob you eye when you look at me!' Den dey no bin say nuttin for *long* time. At last, Sally say: 'Well, what you hab for say, Mingo!' 'I cla', pon my soul,' Mingo say, 'I no know how for talk um.' 'Well, I kin tell you, Mingo,' Sally say; 'you jis say. "Does you lub me well nuf for hab me!"' Den de boy say um right strait arter um, 'Does you lub me well nuf for hab me!' 'Yes,' Sally say; 'yes sir: I tenk you.' Den de boy kiss um, and kum right way, an I hab for hide behin' de pig-pen till he pass by."

"Well, that was certainly a droll courtship, Tom," said Frank, "and we're much obliged to you for telling it; it may be of service to us some day or other." As for poor Mr. Graham, he nearly laughed himself into convulsions during the recital.

[To be continued.]

### THE LETTER.

BY THE REV. C. B. TAYLOR, LONDON.

There was a poor old woman living in Mendon; she had been many years a widow, but the loss of her husband had been in some measure supplied to her by the care and kindness of an only son. He was indeed a good son, and a tender and respectful friend to his helpless mother; and while he continued at home, all went well with her; but one hard winter, when there was no work to be had at Mendon, the widow's son was tempted by a large offer of bounty money to enlist in a regiment on the eve of sailing for India. He could not trust himself to take leave of his mother; but, leaving the dear bought money in the hands of an honest neighbor, with a message that he hoped soon to send her more, he stole away in the night, and sailed the next morning. I am sure I cannot describe the sorrow of the poor aged woman; for, like Jacob, her life was bound up in the life of her son. Years and years passed away; she became daily poorer, for the promised money never came from her son. She gave up all hope of seeing him again, but thought of him as dead, she never ceased to think of him.

One morning the postman stopped at the door of the widow's cottage; he brought a letter with him; he read the direction to her:

"To the Widow Warren,
Mendon."

"That is for me, sure enough," said the poor widow. "Perhaps," and she clasped her hands, and her eyes brightened, as she spoke with a quick and eager voice, "perhaps it is from my son, my only son George, in the Indies!"

"Why, I suppose it is," said the postman; for here is a date upon it from Calcutta, which we all know is in India, and the words ship letter, printed on the side near the seal."

"Give it to me, give it to me," said the widow; and she stretched out both her hands; but the postman could not give her the letter.

"There is a deal of money to be paid for postage, "he said," I fear you cannot give it me this afternoon, but bring me the money, and you shall have the letter."

"I have not money, I am sure, said the poor old creature, feeling to the very bottom of her large petticoat pocket, and taking thence one, and four more pennies.

"Well," said the postman, I will take your money, and add two pence myself; and you must try and get the rest of the money as soon as you can, and then come to me for the letter"; and then walked away.

For a minute or two the widow stood quite still, looking after him; then she turned back into her little room, and sinking down into a chair, burst into a violent fit of weeping. A neighbor, who had heard the conversation came in, and brought a few pence with her, and told the widow to put on her bonnet and shawl, and ask some of the rich people around her, for the money to get her letter from the office.

That very afternoon the widow came joyfully back to her cottage with the letter in her hand. But all at once, she recollected that she could not read the letter; she went from house to house with it in her hand; at length she came to the village school-mistress, who sat sewing before her cottage door, while the children of the school played upon the green. She took the letter, put on her spectacles; the widow drew her chair close to her, and listened with all her power. Slowly the dame proceeded, often interrupted by the widow, "I did not quite hear that! Do, if you please, just read over that bit again!" The letter was full of kindness. The poor old creature could not help weeping, as if she had heard of her son's death.

Soon after, she was sitting alone in her cottage and her minister called to see her. "May I," said he, "look at your son's letter?"

"Oh yes, and welcome!" It is much worn and dirted, it has been read so often, and I always carry it in my pocket."

"May I look at the book too, which lay upon the chest." Certainly sir; "and having taken it down, she wiped off the dust. "That book, was my poor husband's Bible."

"It is a very nice, dear volume!" he said; "well kept."

"I am very careful of it, but I cannot read it."

"You set great store by your son's letter; will you tell me why?"

"Because," said the widow, "he is my only son, and I have no one but him to care for me in the world."

"Would you not rejoice if I would put another letter in your hands, written by one who loved you, long before your son was born, if I were to read it to you, and show you, if you would believe and trust in him, he would make the grave only the gate to a happier life, where we should live in a place that death and sorrow cannot enter, where there will be no more partings, but God himself will wipe away all tears from your eyes."

"Oh, I should indeed thank you, pray read it to me at once."

The minister placed her own unread Bible in her hands. Here is the letter, written by One, who came to seek and to save those who are lost. It is a letter from Heaven to man—and eternal happiness depends upon it.

Selected by
L. G. P.

### THE LOST CHILD FOUND.

It will be recollected by many of our readers, that a notice appeared in the Portland Argus a few months since, signed by James Wilbur of Bethel, advertising for his lost child. Mr. Wilbur resided at the time of losing his son, near Sandy River Pond, in Franklin County. He has since moved to Bethel, because the sight of the place whence the child wandered was so painful to his wife, that after his loss she could not reside there no longer.

The facts of the case were, that in 1827, twenty years ago, the child, a boy two yearsand ten months old, went out one day to meet the other children, and never returned. Screams were heard, but the child they never saw again. The neighbors turned out and spent days and nights in fruitless search. Universal sympathy prevailed. But at last they wearied, returned to their avocations, and newer wonders crowded it from their mind. Not so, however, with the parents. The father wandered up and down the earth, wherever he heard of a strange child, or the rumor of one being found. The mother wept for the lost one and would not be comforted. Notices were issued, and everybody that heard the tale pitied the parents, and each did all he could to relieve their distress. But it was of no avail. The child was lost, and no clue could be found to its recovery. Whether he had fallen a prey to the wild beast or the Indian, or had wasted to death by starvation, who could tell? The horrid phantom of such a death was ever before their eyes.

Some thought that an old hunter by the name of Robbins had stolen the child. He had been seen at the time lurking about the premises. He was an old offender, had been tried for petty thefts and afterwards was imprisoned for the murder of Hinds & Son in 1828, but made his escape. But no evidence, or confession could be got from him, and the matter faded away, with the lapse of years, from the memory of man.

The parents, however, persevered. They could not forget, and again issued their advertisements calling for information of their lost child.

A week or two since, two of Mr. Wilbur's daughters, at work in the Saco Factories, saw among a body of Indians encamped there, a white young man, in whom they recognized a resemblance to their family. They accosted him, and soon claimed him as a brother. Of course he had no knowledge of them, but wished to see their father. They sent for the old gentleman, and the recognition was complete. The young man, now 23 years old, had been told many stories of his parents, but knew nothing certain of his abduction. The Indians are now encamped at Cape Elizabeth, opposite this city, with the youth and his wife, for he married an Indian girl last spring.

He has promised his father he will go with him to Bethel, where the old gentleman intends to build him a house and give him all the license he wants to roam about in the woods, in consonance with the habits of almost his whole life. The father came into our office on Thursday to tell us of his success. He was as happy as a boy just let out of school.

The mother has not yet seen him. From her intense and lasting affection, as manifested through long years of disappointment, we judge the meeting will be one worthy the pencil of a Hogarth. [Portland Argus.

### A LOST LAMB FOUND.

Miss Hannah Scott, of New Brunswick, N. J. was a woman of eminent benevolence, and energy. The persons she was instrumental in reclaiming from vice, or raising from the dirt to industry and respectability, we cannot specify. But one may be worthy of a particular notice. In one of her visits of mercy she found a young girl in the most necessitous circumstances, who was the grand-child of the deceased President of one of our most distinguished Colleges. She was dirty, filthy, ragged; surrounded by an atmosphere of vice as well as poverty. The father was a drunken wretch; the mother debased and abandoned in her character. Such were the unpromising materials our friend had to deal with. She interposed however with success;—had the two boys put in the boys' school; took the girl, clothed and schooled her; and at length contrived to have her provided for by a wealthy and respectable branch of the family. [N. Y. Observer.


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